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# The Missionary Survey's Campaign for 50,000 Subscribers

## JACK HANGS HIS STOCKING

**N**O, HE wont go home for the holidays.

He will stay on the pole.

His job is to climb to the top, and he is not thinking of vacations.

Nevertheless, Jack hangs his stocking.

It is a matter of business with him—a part of his job.

He has a stocking, and a peg on which to hang it—which is just another way of saying there is something he wants—something he needs—and he knows how to ask for it.

When a little boy, he hung his stocking for toys and goodies. Now he is a little man, he has put away childish things, and asks for something of real value—subscriptions.

And yet, Jack is reasonable; he is not asking you to put him at the top *this* Christmas—only to the “30,000” peg, but he *would* like to fasten his pennant there by the first of the year.

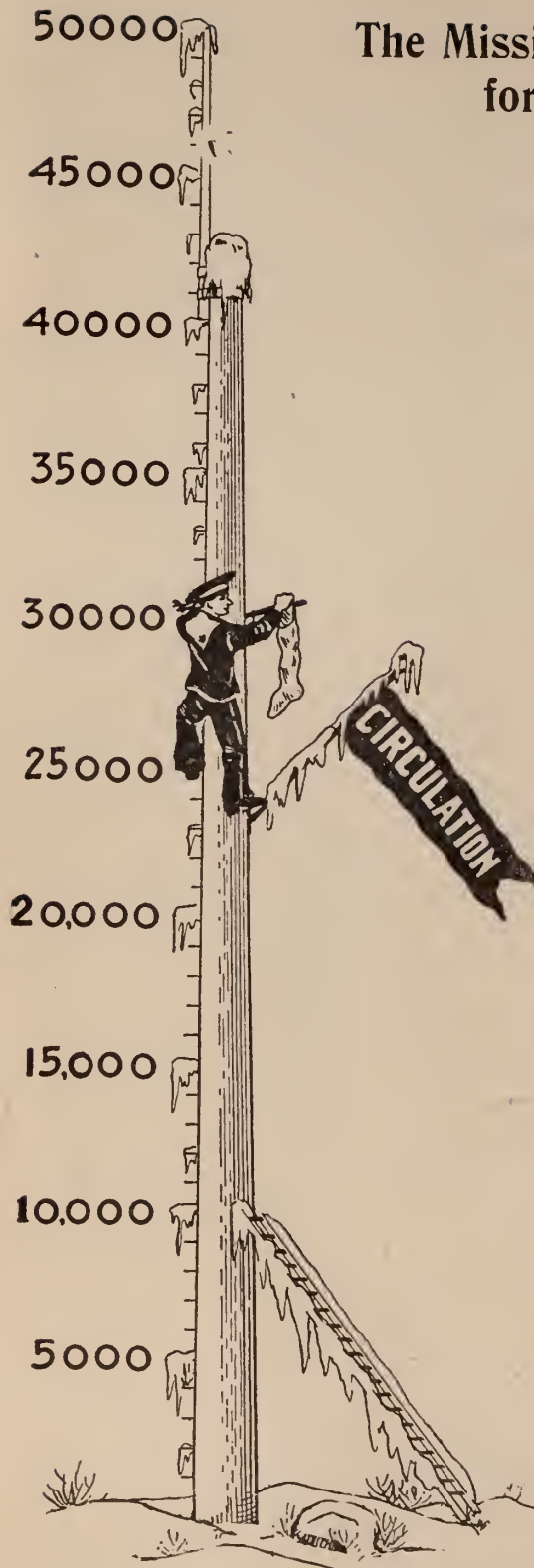
And who is Santa Claus?

Why, *you*, dear reader. And Jack is asking something of you, the giving of which will make you richer, wiser, stronger and happier.

Really, you can't afford to stay out of Jack's Christmas. Get a list of new subscribers and send them in quickly—before you get too busy with Christmas preparations. There are lots of people just waiting for you to take their names, as subscribers. Some would welcome the suggestion to make a year's subscription to **THE MISSIONARY SURVEY** as a Christmas present to a friend.

Attend to Jack—then go on with the other things you planned to do.

He said to the manager, “Tell 'em its pretty cold out here on this pole, but I shall freeze to my job, and cheerfully enough, if they will just warm me up on the inside with an increased circulation.”







# CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to  
**REV. HENRY H. SWEETS, D.D., Sec'y,**  
122 Fourth Ave., Louisville, Ky.

Make all Remittances to  
**MR. JOHN STITES, TREASURER,**  
Fifth and Market Streets, Louisville, Ky

## THE ASSEMBLY'S HOME AND SCHOOL AND ITS NEEDS

REV. HENRY H. SWEETS, D. D.

**T**HE impression seems to have been made on the minds of some that the General Assembly has simply abolished the Home and School at Fredericksburg. This has doubtless been the cause of a falling off in the receipts for that department of our work.

We hope the article in the October MISSIONARY SURVEY, "The Present Status of the Home and School," has cleared away all misconception about this matter, and that we will soon have the money so greatly needed for that work.

We began the year with a debt of \$10,940 on the purchase price of January, 1910, of \$18,000 on the college buildings and grounds, notes in bank to the amount of \$2,575.55, and some open accounts of long standing. Since April the first we have paid many of the most pressing obligations, but to do so and to meet a number of old accounts and to provide for the current expenses we have been compelled to borrow \$1,000 additional. We now have obligations due and unpaid to the amount of \$934.63, making a total indebtedness of \$15,450.18.

The month of December is set apart for offerings for all the departments of the work of Christian Education and Ministerial Relief, but these obligations are becoming urgent and we appeal most earnestly to the friends of the Home and School to come speedily and liberally to our relief.

We have now at Fredericksburg forty-three children ranging in age from 6 to 22 years, for whom the General Assembly is responsible. Thirty-seven of these live in the homes of their mothers who have been promised \$256.00 a month for the board of their children—\$3,080 for the year. Four girls and one boy are boarded in the dormitory and one boy in Smithsonia, which has been rented to the college management. We have agreed to pay \$15.00 a month board for each of these—\$900 for the school year. This makes the total amount of board for the year \$3,980.

Sixteen of the children are in the college, sixteen in the preparatory, and eleven in the primary. We have agreed to pay \$48.00 tuition for those in college, \$36.00 for those in preparatory, and \$24.00 for those in the primary—a total of \$1,608 for tuition.

Many of our obligations are past due and are pressing. We have no money in the treasury to meet these debts, and to pay our bills as they come due.

The children are our wards. They have been promised support and education. Your Executive Committee has put the most generous interpretation on the action of the General Assembly, and are doing all in their power to avoid any unnecessary embarrassment to those who are there.

The institutional and administrative expenses of the Home and School have been greatly reduced, and yet none has

been allowed to suffer, and few changes have been made in the amounts granted. We are gradually working to bring greater equality in the amounts granted the needy families of all our deceased ministers and missionaries, and by another year hope to fully comply with the directions of the General Assembly in this regard.

We are reducing the cost of conducting this work to the lowest point consistent with efficiency. Will you not come to our relief with a liberal contribution now?

Send all money to John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Receipts from April 1, 1912, to October 31, 1912

OF THE \$129,000 asked by the General Assembly for Christian Education and Ministerial Relief, we have received during the first seven months—from April 1 to October 31, 1912—\$38,161.75—an increase of \$2,106.30 as compared with last year. This leaves a balance of \$90,838.25 to be raised during the remaining five months of the year.

The amount received has been credited as follows: General Fund (unspecified), \$7,631.89; Education for the Ministry, \$6,770.49; Ministerial Relief, \$17,845.14; Home and School, \$5,085.44; Schools and Colleges, \$828.79. Making a total of \$38,161.75. During the first seven months last year we received for these causes, \$36,055.45. Increase, \$2,106.30.

### SPECIAL FUNDS.

*Educational Loan Fund.*—There has been remitted to the office for this Fund, \$922.03. Received during the same period last year, \$952.03. Decrease, \$30.00.

*Endowment Fund of Ministerial Relief.*—Amount requested, \$500,000 as soon as possible. Of this amount \$315,107.41 had been received up to March 31, 1912. Received during first seven months, \$1,762.68. Received during same period last year, \$2,772.05. Decrease, \$1,009.37. Total amount of Endowment Fund, October 31, 1912, \$316,870.09. Amount yet to be raised, at least \$183,129.91.

Please send all funds to Mr. John Stites, Treasurer, Fifth and Market Sts., Louisville, Ky.

## THE CHURCH CALENDAR OF PRAYER FOR 1913

The General Assembly at its last meeting directed that the Year Book of Prayer for Foreign Missions and the Prayer Calendar for Home Missions should be consolidated into one publication, and that sections be added to present for an interest in the prayers of the Church the work and workers of the causes of Christian Education, Ministerial Relief, Sabbath-School Extension and Publication.

The Publication Committee has published the joint Calendar for 1913 in an eighty page book form, which contains a list of all the Mission workers at home and abroad, and a brief outline of the ac-

tivities of the four Executive Committees of the Assembly. The advantage of having the *whole work* of the Church presented in one volume is obvious, and the new publication will have an educational value of the highest order, and a copy should be in every home in the Church.

The Calendar is attractively printed and bound in a rich embossed cover, and costs only ten cents per copy, postpaid.

It is now ready for delivery, and may be ordered from the Publication Committee at Richmond, Va., or Texarkana, Ark.-Tex., or from either of the other Executive Committees.



## "WE WILL HOLD YOU"

MILDRED WELCH.

**A**INT got no friends, don't live nowhere."

Dr. Barnardo looked down at the little waif. Could it be possible that he was telling the truth?

"Can you show me any other boys like you, who, you say, are sleeping out to-night in London?"

"Lots of 'em," he answered promptly, and Dr. Barnardo, taking the boy's hand in his, started out to find them. It was after midnight and the waif drew his thin rags more closely over his naked breast as he led the way through evil-smelling alleys and dark streets, his bare feet pattering on the icy pavement as they went.

At last he stopped before a long and empty shed, shut in by a high brick wall. The boy listened intently for a moment, but no policeman's tread broke the stillness and he was up the wall in an instant, sticking his bare toes into the crevices from which the mortar had fallen, and with a stick helping up his new-found friend. There on the iron roof, their heads on the higher part, their feet in the gutter, they lay—eleven homeless, friendless boys. One was a big boy, the others were only children, and they were sleeping out in London on a winter night, without a shred to cover them from the keen and bitter wind, but their thin and filthy rags. The faces, upturned to the pale light of the moon, were white with hunger and cold. As he gazed down on them horror-struck, one stirred as if to wake.

"Want to see another lay, sir?" "There's heaps of 'em," whispered little Jim as they climbed down.

Dr. Barnardo shook his head. It was enough—enough to cause him to devote his whole life to rescuing the waifs of London streets.

One night as he sat in his chair, utterly weary and discouraged, wondering where the money to do the work was to come from, he fell asleep and dreamed.

He was walking along the bank of a river, when suddenly he heard a cry for help. He turned and saw a boy in the water struggling hard against the current which was slowly dragging him down. He ran and stretched himself out on the bank. He could not swim and he hoped to reach the boy as the current bore him past. But his arms were not nearly long enough, and he gave a despairing cry. Just as the little fellow was being swept by, he heard children's voices calling: "We will hold you. Do not fear." Little hands seized his feet and held him as he reached out and grasped the boy, and young arms pulled and pulled until they had drawn him and the little lad in to shore.

Then Dr. Barnardo awoke and understood his dream. The children of England's happy homes were to be banded together to hold him while he reached out to save the homeless children adrift in the streets of London.

Soon from the little princes and princesses in the palace, to the children of the cottages, the boys and girls of England were helping Dr. Barnardo with their money, and homes and refuges and schools were going up for his waifs.

Boys and girls of the Southern Presbyterian Church, we need your help. Did you know that our Church has seventy little orphan children under her care? They are not waifs of the streets, homeless and friendless. They are the children of some of our bravest and most faithful ministers, who gave their whole lives to the service of the Church and then, when like good soldiers they answered the last roll-call, their wives and little children were left to stretch out their hands to us in mute appeal.

The joyous Christmastide is here, and when you bring your gifts to Him, whose birthday it is, do you think there is any-

thing which would please Him more than to offer it for the care of these seventy children of His faithful servants?

So sure are we that you will help us, that already we seem to hear ringing in

our ears that glad cry from the thousands of boys and girls in our Church,

"We will hold you. Do not fear."

Send your gifts to Mr. John Stites, Treasurer, Louisville, Ky.

## THE MINISTRY OF LOVE IN THE HOUSEHOLD OF FAITH

MISS MARTHA B. CECIL.

THE previous sessions of this Conference have been taken up largely with the consideration of methods of work in the woman's societies and the spirit in which this work should be accomplished. I am to speak briefly to you this afternoon of one of the ends toward which our work should be directed. The subject is not a new one neither is the Committee which I represent, that is, the Committee of Christian Education and Ministerial Relief. My object in coming before you here is not to make an appeal but to present a claim and to explain, as far as I am able, the why and how of making this Committee's work one of the integral parts of the objective of the woman's societies.

Naturally there has been considerable discussion of the new recommendation of the Assembly which urges that, as far as possible, the woman's organization will include all four of the Assembly's causes in their work and that their contributions will be divided according to the Assembly's plan. Women of Home Mission Societies, women of Foreign Mission Societies, and women from societies who work for both great missionary causes are exclaiming on all sides, "More work! the burdens we bear are already too heavy for us—we can't begin to meet the calls from the mission fields. How can we assume new responsibilities? How can we include the work of these other two committees?"

Let us consider the question together and perhaps you will agree with me in the end that we really can't help including the work of at least one of these committees. It seems to me that when we all clearly see the true relation between this part of the church's work and the other parts we have struggled for so long, we find them so inextricably connected that many societies will realize that they have been working for the Committee of Christian Education and Ministerial Relief for years without knowing it!

The figure that brings the whole situation before my mind most clearly is an old one but for that very reason closely associated with

our most vivid and picturesque ideas of church work. Shall we call it the church militant or shall we not be even more simple and direct and think of the church that's "like a mighty army" that we have known so long.

When a nation makes ready for war in dead earnest, its military operations fall, generally speaking, into the hands of two great bodies of fighting men, the army of the offense and the army of the defense. The army of the offense goes out conquering and to conquer, it presses forward boldly and aggressively into the territory of the enemy, it seeks to subjugate and annex new territory and new peoples. It affords a thrilling opportunity to any young man of spirit and fire, it invites heroism of the highest order and encourages the most undaunted effort. But will any one say that this strong right arm of the nation is of greater value to it or more necessary to its life and its interest than the solid phalanxes of its home defense? Would even the most daring skirmisher abroad wish to belittle the heroic service of the men who hold the fort, who stand guard over the homes and happiness of the citizens and give protection against the most insidious of all a nation's foes, those within its own borders?

Now in much the same fashion the church of God is defended and prepared for conquest. We, too, have our "far flung battle line" whose record for valiant and courageous service is equalled on no page of secular history. Unto the uttermost parts of the earth the veterans, the seasoned soldiers, and the newer volunteers are standing stalwartly, shoulder to shoulder, advancing the Kingdom of the living Lord Jesus into the very ramparts of the evil one. We glory in our offensive forces, we pledge them our loyalty and support—but we thrill with admiration, too, for the unflinching, unheralded life-service of the home army. How little we know of the patience, the unselfishness, the burning zeal for the Master that animates the home soldiers who are working so unostentatiously, some of them at our very doors!

Surely, we Southern Presbyterian, have a military organization and a military record of which we may be justly proud, but is that all we have? Does the duty of a national war department end here? Where did these soldiers come from? Who trained them for the heroic service they have rendered and are still to render? Who provides for their sustenance when they are full of years and honors? You see already before I say the word this is where we meet the Committee of Christian Education and Ministerial Relief face to face. "Now we are many members but one body, and the eye cannot say to the hand, I have no need of thee; again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary!" 1 Cor. 12:21-22.

There is something delightfully human about the work of this Committee because it turns from the work, no matter how fascinating and alluring it may be, to the worker himself. And just here I am going to stop to read to you the passage from the scripture which should settle once and for all any lingering doubts in our minds as to the legitimacy of this form of church work. I think it may be regarded as the charter of the Committee's work. I. Cor. 9:7-14.

"What soldier ever serveth at his own charges? who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Do I speak these things after the manner of men or saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea for our sake it was written; because he that ploweth ought to plow in hope, and he that thresheth, to thresh in the hope of partaking. If we sowed unto you spiritual things is it a great matter if we shall reap your carnal things? \* \* \* Know ye not that they that minister about sacred things eat of the things of the temple and they that wait upon the altar, have their portion with the altar? Even so did the Lord ordain that they that proclaim the Gospel should live of the Gospel."

What, now in the brief time that is left to us, what is the detailed work of this Committee and what can the women of the church do to help? Still thinking of our military figure may I say that to my mind the work is three-fold—the Recruiting Department, the Training Department, and the Pension or Sustaining Department.

I have in my hand a pamphlet with the arresting title, "A Personal Message Concerning the Greatest Need of the Kingdom," and I find written on the front pages of this note-

book a query that was put to the students in a Northfield Bible Class early this summer. "What is the primary need of this present age?" In both these cases the statement of this pre-eminent need that follows is the same, and that need is echoed in the slogan of the Recruiting Department "We want men, men of character, men of training, men with the qualities of leadership." Those of you who had the privilege of hearing Mr. Speer at the Chattanooga Convention will remember as clearly as I the masterly way in which he pointed out that Jesus Himself in His earthly ministry gave little or no thought to the accumulation of wealth, the moulding of legislation or the solicitation of powerful influence,—the agencies which we seem to emphasize to-day above all others in carrying out His work. He sought out men as individuals. He asked for life. We have but to unstop our ears to hear that this is the cry from every field. "We want men for the Ministry!" What about those 627 churches without pastors which gave nothing in the past year for benevolences! "We need women for every conceivable form of church work!" "We must have men and women to fill up the gaps and push forward the work in both the Home and Foreign Mission fields." It makes comparatively little difference where they are needed or what they are needed for, the greater inclusive fact is that that what we need is life, life consecrated to the Master's work in any field, minute men for Christ in every division of the army.

Now what are we going to do about it? You know first of all before I say it that we can pray. Its just here that you will remember that this is no new thing, that every woman's society that it is worthy of its name or calling has been praying the Lord of the Harvest through all the past years. But can't we all pray a little more and a little harder because it is so much the best way and shan't we remember in so doing that we are not only praying the burden off our own hearts but also taking a most honorable and helpful part in the work of the Executive Committees of the Church.

And then there's the home influences. I like to believe in looking at this audience and in thinking of the woman's societies that these women are not only representatives of the societies but of all the women of the Southern Presbyterian Church. Let us think of ourselves then as the mothers and sisters of the church and could there be any other more influential body in the whole communion?

But I must hurry on to ask how the raw recruit is to become the efficient, intrepid soldier? Our national answer is West Point and Annapolis and all they stand for. There



are people, however, who still think that volunteers should be pressed into the service at once and learn their A. B. C.'s in the hard school of experience but that's not the Presbyterian way and we are sure it's not the best. Let a man or a woman be well educated, well trained, let them be taught to mould circumstances rather than to be moulded by them, let our young men and young women go into the fight with their eyes open, their brains clear and their hearts on fire and then see what the "regular" can do! Do you know that by far the greater proportion of our candidates for the ministry comes from the country churches, from the poorer and humbler homes in the South? Here then is a great field for the activities of our Committee. They furnish much needed assistance to young men studying for the Ministry of the Mission field and, within the last few years, they have gotten together a Loan Fund of \$7,500 for the use of any needy young men and women in the church who are seeking education and training for a Christian life and an honorable calling.

There is little time left to speak of the last and most beautiful of all the branches of the committee's—the sustentation of the veterans and their families. It is not necessary, however, to dwell upon this phase of the work because I feel sure that it has already been laid as deeply upon your hearts as upon mine. "I have been young," the

Psalmist says, "and now am old, yet have I not seen the righteous forsaken nor his seed begging bread" and there is not an earnest Christian woman in our church who would choose to make these words untrue among us. The year's report will speak for itself. "During the year aid has been granted to 61 ministers, 150 widows and to 14 orphans without either father or mother. In these 225 afflicted homes of our Presbyterian ministers are many invalids besides 71 little fatherless children under 14 years of age—36 of whom are not yet 10 years old. The average age of the ministers on the roll is 68 years and they have given an average term of service to our church of 36 years. The average assistance to each family was \$158 per annum, or about forty-four cents a day." The Executive Committee supplies this need by the use of yearly contributions and the interest from the Endowment Fund of something over \$300,000. I could stand here a half hour longer telling you instance after instance of the beautiful way in which this Ministerial Relief Committee has been able to help and the even more beautiful way in which its help has been received but my time is gone and I want only to leave with you now a few solemn words from the first Epistle of John, "But whosoever hath this world's goods, and seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him."—1. John 3:17.

## UNION THEOLOGICAL SEMINARY

(Front Cover Picture)

**T**HIS year being the Centennial of Union Theological Seminary, the front cover of this magazine is adorned by a picture of Watts Hall, one of its ten beautiful buildings. To Rev. W. W. Moore, D. D., the seminary's honored president, *THE MISSIONARY SURVEY* is indebted for the following brief statement relating to the history of this celebrated institution:

"Union Theological Seminary was founded by the Synod of Virginia at Hampden-Sidney in 1812, the leading spirit in the movement being the Rev. John Holt Rice, who had for some years before that time been awakening the interest of the people in theological education and collecting funds for a modest endowment. The first professor was the

Rev. Moses Hoge, D. D., who sent more than thirty young men from his classes into the ministry during the remaining eight years of his life. His successor in the professorship was Dr. Rice himself, the original founder of the institution, who now set about widening its foundations, enlarging its funds, equipping it with buildings, and increasing the number of its students. In 1831, the year in which Dr. Rice died, there were three instructors and about forty students. The institution has had many ups and downs. The Civil War depleted the number of students till but one was left, and for awhile after the war the institution was absolutely without income; but by 1869 it had been to some extent relieved from financial embarrassment and the number of students

had begun to increase. In 1898, by order of the controlling Synods, the seminary was removed from Hampden-Sidney to Richmond. Nothing in the recent history of the Church is more remarkable than the rapid development of the institution

since that time. There has been a great increase in the number of its students, and this increase has culminated in the current year in the largest attendance ever enrolled in our Church, the registration being one hundred and seven."

## NOTES

THE inspiring address delivered by Rev. A. D. P. Gilmour before the General Assembly at Bristol on "The Denominational College a Denominational Necessity," has been published in leaflet form by order of the General Assembly, and may be had by writing the Louisville office.

Appropriate collection envelopes for the Christmas offering for Christian Education and Ministerial Relief have been prepared and may be secured, free of cost, by writing the Secretary, Rev. Henry H. Sweets, 122 Fourth Avenue, Louisville, Ky.

A helpful "Christmas Day" service for the Sunday-school has been arranged and printed for free distribution by the Executive Committee of Christian Education and Ministerial Relief. If you desire to use these exercises, please write at once to the Secretary, at Louisville, Ky., telling him how many copies you desire. The beautiful collection envelopes will also be sent if you state how many.

We hope all our pastors and sessions will remember the action of the General Assembly "That the first Sabbath in December, the month in which the collection for Education for the Ministry is taken, be observed as a special day of prayer for schools and colleges, when pastors may lay the call of the Gospel ministry upon the hearts and consciences of young men and press home to the hearts of the people the duty of contributing generously to this important cause."

The three thousand three hundred and ninety-two churches in the General Assembly reported only four hundred and sixty-five candidates for the ministry. In other words, it took between seven or eight churches last year to furnish one candidate for the ministry—and there has been a slow but steady increase in the number of candidates since 1891, when there were two hundred and eighty-six. Little wonder that we have more than one thousand pastorless churches, and that during the past year thirty-eight churches, being long vacant, were dissolved.

Our churches reported 292,845 on their rolls last year. Out of this number 465 young men have heard the call of God to the work of the ministry, and have been received under the care of Presbytery. This is one candidate to every 651 members of the church. In 1869 there was one candidate to each 645 members. We have almost the same proportion to-day as forty-three years ago, although in that period the number of churches has increased from 1,460 to 3,392; the population of the United States from 38,558,371 in 1870 to 91,972,266, and the population of the Southern States, for which our Church is more especially responsible, has increased from 13,884,300 in 1870, to 31,821,774 in 1910. In addition to this our Church has now definitely assumed the responsibility of a foreign field of 25,000,000 shepherdless men and women who are out in the night of darkness and of hopeless despair in the heathen world, and for whose souls nobody else will care.





# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE NORTH, NASHVILLE, TENN.

## TOPIC FOR THE MONTH—CUBA

THE topic for the month is the Island of Cuba, called "the Pearl of the Antilles," and which from its natural beauty and resources might well be called the pearl of all the islands of the sea. It contains forty-five thousand square miles of land, more or less, most of it of great fertility. It is rich also in all varieties of landscape scenery, and was pronounced by Columbus when he discovered it in 1492 to be the most beautiful island that mortal eyes ever beheld. At that time it was inhabited by a fine specimen of the red skinned and black haired race that was scattered over the whole of the Western Hemisphere. When the Spaniards came the natives had intelligence enough to know that they were helpless against the attack of the invaders. It is said that one of the native chiefs came to Columbus on his second visit, and after presenting him with a basket of fruit, said to the visitor: "Whether you are divinities or mortal men we know not. If you are men like us and expect to die, and believe with us that after this life there is another in which every one is to be rewarded according to his deeds, you will do no hurt to those who do none to you."

The response of the Spaniard to this touching appeal was the practical extermination of the native tribes within less than a quarter of a century.

The island was re-peopled with Spanish adventurers and with African slaves, and at present contains a population of about two millions, somewhat evenly divided be-

tween the pure Spanish, the pure African, and the mixed breeds.

Through its whole history since the Spanish occupation, a period of four hundred years, the Mother Country has kept this fairest of her colonial possessions as a place where she could, by every form of political and commercial tyranny, replenish her own treasury at the expense of the natives of the island, and where she could send her own bankrupt nobility to recuperate their fortunes. "In dealing with native or with settler, the object of the au-



The Chapel, Placetas, Cuba.

thorities at home has been that of plunder. "The ever faithful island" has been a prey to the rapacious and the mercenary from the first moment of her appearance among the known lands of the earth up to the moment when, as the ward of the United States, she and her interests became the care of our Government at Washington."

If ever there was a justifiable war other than one of strict self-defence, it was the war waged by the United States in the year 1898 for the liberation of Cuba. It

was the Christian public sentiment of this country which then asserted itself and said that the Spaniard must go, in order that this beautiful island might be delivered from the blight of Spanish tyranny and have the opportunity of becoming what the Creator of the world intended it to be. The administration of the trust assumed by our Government as the guardian of Cuba has been, taken all together, one of

own pockets and impoverishing materially and spiritually the people. A bone pile in every cemetery, constantly increasing in size, in order that the empty graves might be re-rented at an enormous price; eighty per cent. of the colored population living in illegitimate relations and an immense number of the whites in the same condition because of the almost prohibitive price placed upon the marriage ceremony, demonstrate the absolute heartlessness of the Scribes and Pharisees in the priest-hood."

#### OUR WORK IN CUBA

Information concerning the history of our work in Cuba has been published in leaflet form and will be gladly furnished to any of our readers who will ask for it. The present condition of the work is exceedingly distressing on account of the retirement of so many of our workers during the past two years by reason of failure in health. Unless help can be had speedily it may be necessary that a part of the territory for which we have assumed responsibility and in which we have already



San Juan Hill, Santiago de Cuba.

the most creditable chapters in our national history, and the condition of the island to-day as compared with what it was before the American intervention, is the unanswerable witness to the truth of this statement.

As this American guardianship has opened up the opportunity, so it has brought to the American Protestant Church the responsibility of delivering the people of Cuba from the bondage of ignorance and superstition in which they were found after the same four hundred years of tuition at the hand of the Romish priesthood.

It is unnecessary, after what was published in THE SURVEY last month concerning the spiritual condition of the Republic of Brazil and the justification of Protestant missions in that country, to repeat the same things, which are equally applicable. The language of our missionary, Mr. Wharton, on this subject is in no sense of the word an exaggeration, but is, as we are assured by an abundance of other corroborative testimony, a fair and temperate statement of the case. Mr. Wharton says:

"Conditions could scarcely be worse, nor religion more clearly a matter of merchandise. Marriage, burial, baptism and mass for the dead are the wares in which the priests traffick in the name of religion, enriching their



Little Sallie Gruver and Playmate.

opened up promising work, will have to be surrendered to other churches which are in better condition to care for it than we are. This we could not but feel would be a calamity not only to the work in Cuba, but to our missionary work as a whole. The Executive Committee is at present looking earnestly for three or-

dained men to take the places of the three who have been compelled to retire, and for whom the support of those who have retired would be in large measure available. We are confident that some of our gifted young pastors who are at present struggling with the difficulty of serving a field in which there are more churches than are needed to supply the religious wants of the community, and where there is consequently found more or less of a lack of inspiration in service, would find in this needy and important field such scope for their energy and ability and such reward of faithful service as would furnish ample compensation for anything they might have to offer up as a sacrifice for the privilege of doing this work.

#### SOME NEW USES FOR CHINESE TEMPLES

The most famous of all the temples of China are the Temple of Heaven and the Temple of Earth at Peking. These temples were originally consecrated for the purpose of prayer by the Emperor for good harvests, and for the encouragement of the silk industry by the Empress giving her personal attention to the silk worms in the mulberry groves in the Temple enclosure. One of the recent acts of the present government was a proposal from the Ministry of Agriculture and Forestry to turn these temples into agricultural and experiment stations and farms. Very naturally this proposal called forth the charge of vandalism and impiety against the Government. The Department of Agriculture, however, makes a plausible reply to this charge. It is said that the Temple buildings and grounds have been going to ruin through neglect, and that it is the purpose of the Government that all the palaces and halls and sacrificial altars connected with them shall be carefully repaired and preserved as monuments of the National Art and Architecture. Also that if in future the Republic should feel called upon to continue to perform the former sacrificial rites to which the temples were devoted, they could be performed without the fear of any interference. "Since the inauguration of

the Republic, however," says the Government manifesto, "it is not certain whether such rituals will continue to be performed; but by reasoning out the real significance of the name, the object of establishing these temples coincides with the administrative functions of the Ministry of Agriculture and Industry, and they should be used for the actual training of the people in farming and forestry."

All of which is significant of much. So far as Western education has touched the people at all, it has made short work of the ancient superstitions and demolished the old national religions. Other articles published in this issue presents similar evidence of the entire loss of any feeling of reverence for temples and temple worship on the part of the leaders of the new government, most of whom have been educated either in Christian schools in China or in the schools and colleges of the West.

The Christian Church, however, has no reason to congratulate itself on this state of affairs unless it is ready to take advantage of the situation at once and use the opportunity that is thus offered. It is true in the spiritual as well as in the material realm that nature abhors a vacuum. Unless, therefore, Christianity shall itself speedily take the place in the minds of the Chinese left vacant by these banished superstitions, that which will take the place of them will be educated materialism and atheism, and the last stage of that nation will be worse, much worse, than the first. Republicanism will not save an atheistical China, nor will it safeguard the world against the menace of a nation of four hundred millions of people who have acquired the power of knowledge, but have not acquired the Christian spirit that will prompt them to use that power for righteous and beneficent ends. The one and only thing that can be done to save the situation is the speedy and thorough evangelization of the Chinese Republic. Therefore let us be up and doing. The evangelization of many millions of these people has been assigned to us and accepted by us as our responsibility. For several years past there has been no substantial addition to our evangelizing force in China.





A Converted Temple.

One of the Large Temple Halls now used as a Refuge for famine-stricken refugees in Hwaianfu, North Kiangsu, China. There are over 1,300 people now being helped in this Refuge. Many have died, literally, of starvation, their only food, for months, being grass and weeds boiled, and bark of trees, with refuse picked up on the streets.

We ask every one who sees this picture to Pray for a Hospital at Hwaianfu, that we may be able to do the work for these poor people which we might do with proper equipment.

#### DR. SUN

As an example of heroic and unselfish devotion of one's life to his country's good, it is our belief that the pages of history record none finer than that of Dr. Sun Yat Sen of China. It is also in accordance with poetic justice that, now while he is in the prime of life and capable of enjoying in the fullest degree the satisfaction of his country's appreciation, he should be receiving the expression of that appreciation in so many striking ways. Although he occupies no official position in the Government, having voluntarily surrendered the Presidency of the Republic to Yuan-Shi-Kai because he believed that Yuan-Shi-Kai would be able to enlist the support of all parties more effectually than he himself would be able to do, he is still the uncrowned King of China, as is evidenced by his reception in Peking on a recent visit to the capital.

He traveled from Tien-tsin in a special train hauled by a gaily decorated locomotive. A brightly colored triumphal arch

had been erected in the Peking station yard. A magnificent military demonstration greeted him on his arrival. From Fengtai to Peking, a distance of seven miles, both sides of the railway were lined by troops, facing inwards and outwards alternately, with rifles held at "ready," to prevent any possible attack upon the visitor. The station yard and all the streets were decorated with the five colored flag of the republic.

On his landing crowds surged around the train waving their hats and rending the air with their cheers. Three military bands played simultaneously, their strains mingling with the cheers of the crowd and making a noise only the more impressive from the lack of harmony in the various sounds. He left the railroad station in a barouche with bright red wheels and upholstered throughout with Imperial yellow satin, and drawn by two white horses. As he drove away a squadron of cavalry closed around his carriage and he was taken to the new Foreign Office Building, where

rooms had been elaborately prepared for his entertainment.

Even at this distance we feel like taking off our hat to Dr. Sun, and joining our cheers with those who thus hailed him as their country's deliverer from the age-long oppression of the Manchus. It is to us also a matter of the keenest satisfaction to know that this man who occupies the highest place to-day in the esteem and affection of his own countrymen is an humble follower of our Lord and Saviour, and that in all the trials and difficulties through which he has passed he has maintained a Christian character without reproach.

#### CO-OPERATION IN THEOLOGICAL EDUCATION

A theological seminary in this country in which the Presbyterian, the Methodist, and the Christian Churches carried on a co-operative work would be considered a practical impossibility. And yet this is what we have at Nanking, China. The insistent demand of the Chinese Church for every possible form of co-operation among the different branches of the Church that are working together there, and the certainty that as rapidly as that Church becomes strong enough to support and govern its own institutions they will all be established on this co-operative basis, has led the different denominational Missions working in Central China to attempt the kind of co-operation referred to in the great fundamental matter of theological education. The plan as outlined in the catalog of the Nanking Bible Training School and Affiliated Schools of Theology seems very simple and ought to prove easily workable.

The central feature of the institution is a Union Bible Training School, established as the result of a visit from Dr. Wilbert W. White, of New York, and modeled after his well-known and splendidly conducted training school in New York City. In this Bible School training is given to lay workers who are not prepared to take a regular theological course, and also to the theological students of the

different Missions in such branches of study as are common to all forms of theological education, and such as do not involve questions of doctrine by which the denominations are separated.

In addition to the above, special courses are provided by which the students of any given Church are instructed by their own approved professors in the faith and polity of that particular Church. "In this way," says the little bulletin issued by the institution, "while paving the way for union among the native churches, each denomination retains its own identity and bears its own distinctive witness to the truth, anticipating the day when the glory of each shall contribute to the greater strength of the coming Chinese Church, the fruit of the work of all."

Two of the professors in this institution are Rev. P. F. Price and Rev. J. Leighton Stuart of our Mid-China Mission, Dr. Price holding the responsible position of Professor of Theology and Homiletics, and guaranteeing by what we all know of him the thoroughness and soundness of the instruction given in that department.

Sixty-three students were enrolled during the spring term of 1912. Of these thirty were in the advanced classes, and thirty-three in the lay evangelist classes.

Of course the effort to conduct an institution of this kind is an experiment, and there may be found to be rocks ahead that those who are conducting it will find difficult to avoid in sailing over such an untried sea. Our men in the foreign field, however, are confronted by conditions that no one can thoroughly comprehend at a distance. The kind of co-operation represented in this institution is absolutely essential if they are to meet the demands of the present emergency for trained workers in China. Also it is not surprising that they should make less than we do of the differences which separate the Christian denominations from one another when they have before their eyes continually that which impresses them with the insignificance of these differences as compared with the differences between Christianity and heathenism.



## SUICIDE OF GENERAL NOGI

The physical environment of the Japanese is a combination of the beautiful and terrible. On the one hand they have constantly before their eyes the mountain sides covered with evergreens, the mountain streams cascading and foaming over the white rocks, the beauty of the flowering trees, and the fairy landscapes of the inland sea. Corresponding to this feature of their environment is the almost abnormal development of the esthetic element in their character.

On the other hand are the living volcanoes, the daily earthquakes, the devastating typhoons, and the tidal waves which periodically sweep over the coasts and low lands engulfing the homes and destroying the lives of thousands of the people. Corresponding to this feature of their environment is the tragic element in their nature, the most characteristic exhibition of which among the old Samurai was the resort to suicide in time of trouble, by the method known as *hara-kiri*. This method was as follows:

Before the weapons of modern warfare were introduced every Samurai wore two swords—a long one for his enemies and a short one for himself. When calamity of a kind which could not be remedied overtook him, he would gather his friends around him, take his seat on the floor of his hall, take out the short sword and insert the point of it in his side and draw it across the front, and after this a friend standing behind him would complete the operation of *hara-kiri* by cutting off his head.

General Nogi, although a man of the highest modern education and of the kind of military ability that was required to conduct successfully the battle of Mukden, remained to the last in character the embodiment of the old Samurai spirit. The recent suicide of himself and wife as an expression of devotion and loyalty to his dead Emperor has profoundly moved the Japanese nation and has impressed the whole world as not only a dramatic but a significant event. The following

comment on that event in *The Outlook* of September 28th sums up in a very impressive way the lesson which, it seems to us, this event ought to convey to the educated people of Japan:

"General Nogi was a great Samurai, bred in the practice of the ancient Japanese knighthood, and nobly illustrating its virtues. He had served his country with an unselfish devotion. From his youth he had borne hardships and great sorrows with the stoicism of his ancestors; the winner of some of the greatest and most fiercely fought battles of modern times, he had ascribed all his victories to the influence of the spirit of his Imperial master; and when that master died, in accordance with the ancient habit of the Samurai, he committed suicide in order that the Emperor might not go alone on his journey. With his going the old order in Japan reaches a dramatic end; it is possible that never again will the ancient custom of suicide as a matter of personal loyalty be practiced by a great leader. General Nogi's death brings out very strikingly the sincerity of his loyalty to the old ideas of Bushido—the Samurai code of honor, courage, loyalty, courtesy. It also presents in a very dramatic way the contrast between non-Christian and Christian ideals. In the hour when a great ruler dies the Christian world would hold it to be the duty of a great soldier to stand in readiness to serve his country in a new crisis. The difference between the two conceptions is strikingly brought out by placing General Nogi's deed beside the words of Abraham Lincoln at Gettysburg:

"It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain."

## A ZULU'S TESTIMONY TO THE GOSPEL

At the Festival at Durban, South Africa, in July, 1911, when Lord Gladstone presided and the Bishop of Natal was one of the speakers, Rev. J. L. Dube, a Zulu clergyman, thus summed up the effect of missionary work among the Zulus. We quote from the *Church Missionary Gleaner*:

"On such a great subject as this, of the coming of the missionary, there was

so much to say, that it was hard to particularize. Enough were it to express thanks for the bringing of the good tidings of our Lord and Saviour; for that included everything else. Yet there were some few points that he would like to emphasize; for the missionaries brought not only the Gospel, they brought also many arts, and taught the ways of civilization, by which the Zulus' burdens were lessened and their lives made more comfortable and happy. Who was it that first introduced the plough and taught the Zulu its use? It was the missionaries. Go into a native Christian home. It was a humble dwelling, but it had a door which swung on its hinges, and through which a man might walk erect as became his dignity, and there was a window or two to let in the light of heaven, and separate apartments for the sexes, and a bed to sleep upon, and a table to eat from, and chairs to sit upon, and a book or two to read; and last, not least, all live-stock was harbored outside. All very humble and plain, but compare it with the hut of a heathen, into which one must crawl like a reptile, to sit on the floor in the darkness along with goats on the one side and calves on the other; with no other furniture than divers evil-smelling things in the hinder portion of the building. Who was it that taught this cleaner and more comfortable life? Who was it that taught he benefits and the decency of wearing clothes? Who was it that taught the Zulu that every disease is not caused by witchcraft in the hands of an enemy; that most diseases were induced by filth and intemperance and impurity and other abuses of the flesh, and that with cleanliness, purity and sobriety they might be avoided? Who was it that taught them a message can be transmitted by writing on a piece of paper? Who was it that unlocked to them the fountain of knowledge by reading, and thus brought them into contact with the greatest minds of the world? The missionaries. It is they to whom they were chiefly indebted, after God, for all these blessings. And with all their hearts they thanked them."

## "THAT LITTLE PONGEE GOWN"

DAVID PATRICK MACMILLAN

This is a beautiful missionary story in which the names of the author and of the characters are in part fictitious, but the story itself is a true recital of matters connected with our own missionary work. The author is a Baptist lady living in Mississippi, who was a school girl friend of Miss Annie H. Dowd, our missionary at Kochi, Japan. When Miss Dowd was in this country last summer she met her old friend and told her the story of the "Little Pongee Gown." The story took hold of the heart of her friend and she conceived the idea of making "That Little Pongee Gown," pay for the building of the home of which Miss Dowd stands so much in need in order that she may take care of the Japanese girls whom she is trying to rescue from lives of sin and bring within the reach of the love and grace of Christ; which is able, as has been proven in many actual instances, to redeem and transform them into the image of Christ. The book would make a beautiful reading for meetings either of Women's or Children's Missionary Societies, and the discussion of the facts recited in it would make a program that would not fail to be interesting and helpful. It is very tastefully printed and would suit admirably for a gift book for Christmas or New Year.

The author of the book has already raised over one thousand dollars for Miss Dowd's home, and hopes to be able from the sales of this book, every dollar of which goes to the home, to complete the building for which Miss Dowd has been asking and which she so greatly needs. We suggest that our missionary societies order a number of copies, to be sold in the societies and to outside friends, and in this way more rapidly carry out the plan which the author had in view for the help of Miss Dowd and her work. A more extended notice of the book has been published in the Church papers. This notice is merely supplementary to the one that has been published. The price of the book is fifty cents. Address all letters and orders to the "Clinton Print Shop, Clinton, Miss."

Let the checks go with the orders, but let them be made payable to the Executive Committee of Foreign Missions, Nashville, Tennessee.

#### HELP FOR THE DEBT

We print elsewhere an appeal from one of our retired lady missionaries, whose name by her request is withheld from publication, asking forty-nine other persons to join her in sending \$50.00 each, to be applied to the payment of our Foreign Missionary debt. We gladly publish this appeal and earnestly hope that it will find its way to the hearts of at least forty-nine of the readers of *THE SURVEY* who will find themselves financially able to respond to it. This is not a proposition to raise a certain amount and pledge fifty dollar subscriptions on condition that the whole amount is raised. The author of this appeal sends in her \$50.00 to begin with, and so will have had the privilege of doing her share whether or not a single other response is made to the appeal.

We may mention in passing that the friend in Oxford, Miss., who some time ago offered to be one of one hundred men to give \$1,000 each towards the missionary debt has likewise not waited for the other ninety-nine to say what they would do, but has sent on his contribution in advance. This is the kind of giving that is needed at the present time, and we can see no good reason why at least one hundred of our strong men should not give themselves the happiness and our cause the advantage of a Christmas thank-offering of \$1,000 each, and thus relieve us of the heavy burden we have carried so long and rejoice the hearts of all our missionaries, and enable the Executive Committee to plan its work for the coming year with reference to its needs and not to so great a degree as has been necessary heretofore with reference to the limited amount of its resources.

#### CALL TO PRAYER

We print elsewhere in this issue the prospectus of the Laymen's Missionary Convention for the season 1912-'13, and

also *The Call to Prayer* issued by the Laymen's Movement. We trust that this call will be read and deeply pondered by all those who are striving by prayer and effort to promote the missionary cause. Perhaps no single denomination has benefited as much as ours has done by the efforts of the Laymen's Missionary Movement. Two of the conventions of the Movement held within our bounds, the one at Birmingham and the one at Chattanooga, will always be referred to as landmarks in the missionary progress of our Church. Of the series of conventions to be held in 1912-'13, twelve are to be held within our territory. The dates of these should be carefully noted, and earnest prayer should be offered by the whole Church that each one of these conventions may be dominated by the same spirit as that which was so manifest in connection with the conventions at Birmingham and Chattanooga.

#### THE EVERY MEMBER CANVASS

At a conference held at Montreat, N. C., sixty of the ablest leaders of the Church were present, including pastors, secretaries of the Executive Committees, a number of influential laymen and other interested visitors. Among the reports given was the following striking testimony to the power of the personal every-member canvass:

*Two hundred and fifty churches adopting the every-member canvass have given over seven dollars per capita to benevolences, while the strongest churches of the Assembly not using the canvass are giving at less than half that rate. These same two hundred and fifty churches showed last year a marked increase in the number of conversions to Christ, and while they claimed no direct connection between the two it was a striking fact at least that the two lines of advance in giving and in soul winning should be coincident.*

Such testimony to the power of the every-member canvass as a means of increasing the financial and spiritual efficiency of the Church should stimulate many others to adopt that method in their churches.



## WANTED

**I**NCLUDING myself, fifty, fifty-dollar "true blue Presbyterians" as contributors to the "Foreign Mission debt."

A converted heathen once said: "All I can do to honor my Lord, and to help on the establishment of His kingdom, *is but my thank-offering.*"

"The Lord hath made bare His holy arm" for our salvation and deliverance. "He hath done great things for us, whereof we are glad!" Let us give of substance, and of service, loyally, cheerfully, gratefully, worshipfully, and promptly.

Let each contribution be forwarded to

Dr. Chester, and when all are gathered in, we ask him now to let us know through THE SURVEY, that all may rejoice together. And to know the dear Master will have a large share in our joy is a very sweet and precious thought.

*Combinations* may be made by several individuals where the first proposition is impossible, but let each remittance represent one of the fifty, fifty-dollar contributions.

The first accompanies this writing.

Yours in His name,

GRATITUDE.

## THE MISSION SCHOOL AT MATAMOROS

MISS ALICE McLELLAND.

**T**HE Mission School at Matamoros, which now boasts of the pretentious title of "Presbyterian College of Industrial Arts," has begun its twenty-ninth session with increased faculty, equipment and attendance. The school is now located in a large roomy building which has been at different times a hotel, a convent, and the residence of the Chief of Police. It corners on the main plaza of the city, and we have for our neighbors a moving picture show, a public library (unused), the Catholic Church, and a Chinese restaurant. The house has about twenty-six large rooms, besides halls, galleries, an inner courts and four staircases, and is said to be the best house in Matamoros. While it is not altogether suited to school purposes, it is so much better than the one we left, that we have no complaint to make.

The school opened September 2d, after a season of repairing. The owner allowed us to spend the first six months of the rent in repairs. The whole house has been freshly whitewashed inside and a part of it repainted. The girls began to arrive over a week ahead of time, and by August 31st we had more girls than at any time

last year in the boarding department. We now have twenty-five, against fifteen last year and twelve the year before, and they haven't all come yet. And such nice, attractive, earnest girls they are, too! The most attractive are a pair of twins, nine years old. They are as much alike as two red Mexican beans, and are the pride and plaything of the whole school. Their own mother can only tell them apart by their eyes. Every time the girls go out to walk the twins possess themselves of the index fingers of the teacher in attendance, and the three together make a conventional picture—symmetrical on both sides.

At last, the missionary's dream has begun to be realized, and we have sewing and cooking classes in the school. Miss Hughes, our teacher, is a graduate of the Texas College of Industrial Arts, and she has begun her new duties in a way that is soul-satisfying to one who has been trying to teach embroidery and such things among a multiple of the three R's. Deliciously light muffins, baked out of Mexican flour, were produced the very first day, much to the delight of both missionary and girls.

The Kindergarten, which is also just be-

ginning, is quite small at present, but we hope to have it full before long. Miss Patteson, the teacher, also teaches English in the afternoons, and is fast making friends of the girls and boys. Having three Americans in the school gives it a prestige in the city for which we are grateful. We have one hundred children in the day school already. This time last year we had only about seventy-five.

This account of the school would hardly be complete without a description of the new drinking fountain. It is a clever device made out of a one-dollar-and-fifty-cent spring faucet. A Brownsville plumber made it. It shoots up a stream like a

geyser, only quite small, and the children drink the stream, and so avoid the common drinking cup. At least that was the intention. But what did the little lads do calmly suck the pipe! Diligent instruction but turn the water on just a little and much scolding succeeded in showing them how, however. But the boys hang over the thing and drink till they nearly burst. One boy complained to his teacher that he had drunk so much water that his stomach hurt him. "What made you so thirsty?" she asked. "No. Senorita," he said, "I wasn't thirsty, but it is so nice to drink that way!"

*N. Matamoros, Mexico, Sept. 14th.*

## THE OPENING OF TULA

MRS. J. O. SHELBY

FOR more than two years we have known our future home would be in

Tula, a mountain town of 25,000 inhabitants, ninety miles from the nearest railroad station, and one hundred and twenty miles from Victoria, our last place of abode. On our return from our delightful vacation spent in Florida and Virginia we arrived at Victoria and spent a week with our dear friend, Miss Lee, while waiting for the large freight wagons to carry our furniture half way to another town, where the furniture would have to be changed to ox-carts and then on to Tula. Our wait was in vain, as the wagons were delayed. It is now nearly four weeks, and we have but a small part of our furniture, due to unforeseen delays and difficulties. It will be some time yet before we get all our goods, as the Mexican cartman sees no special need of hurry. We spent one week at the hotel here, but our pennies were disappearing so fast we were forced to begin housekeeping in the simplest way, having not one complete bed and no stove.

We spent one week in Jaumave, the half-way town, preaching and visiting a small congregation we have there. We had to make the trip very slowly, as our beautiful new wagon the Louise Dalby So-

ciety of Roanoke, Va., gave us is very heavy for two thin Mexican horses. The road to Tula is across the dizzy heights of the Sierra Madre. Some places are almost impassable, but we made the trip very well. One night we camped out. Margaret and I slept in the wagon, while James, not two years old, and his father and a Mexican boy slept outside to keep off the robbers and wild beasts. On top of a high climb we ran into a thunder storm. So our trip was full of experiences. One night we arrived at a small town where one of our Normal School teachers is teaching in the public school. We spent the night at the house in which she stays, and while the family is very fanatical, we were treated royally.

We found our small shepherdless flock very much scattered, some having denied the faith and others indifferent. Our work for awhile will be mostly visiting and personal talking. Of course we will have our regular services, but few attend. There has been no resident missionary at this place, and with an occasional visit from some worker we could hardly hope for any more progress to have been made. We are full of plans for the work, and expect to be very happy here. The climate





The Presbytery of Tamaulipas, Mexico.

is delightful, so we are willing to put up with our many privations since, too, we are free from the heat, dust and mosquitoes of the lowlands. What more should we want? The house we have is not what we would like, but it is the best we can do. It has neither well nor cistern. It is next to a smaller house that has been rented

for services which fact is to me a bonanza, as I can attend services at night after the children are asleep and not be so anxious as if I had to go across town. Think about us and pray for us in our new work. These are an ignorant, fanatical people, but great things are possible for them.

*Tula, Tamps, Mexico, Oct. 1, 1912.*

A religious census of the Imperial University at Tokyo shows eight Shintoists, fifty Buddhists, sixty Christians, 1,500 Atheists, and 3,000 Agnostics. The substantial correctness of these figures is admitted. No wonder that Japan's leaders

are alarmed over the situation or that they felt compelled to call a conference of religions to see if something could not be done to safeguard patriotism, morals, and good order.—*Missionary Herald*.



Graybill Memorial School, Montemorelos, Mexico.

## THE WORK OF OUR SCHOOLS IN MEXICO

MRS. E. V. LEE.

FROM so many places comes the call for teachers and for the visits of an evangelist. In the cities the government schools are making great progress, but in the small towns the need of improvement is very great. In some of these towns the officials ask for Protestant teachers to be put in their government schools,—not, of course, that they might give religious teaching, for such teaching is prohibited in public schools,—but because of their ability and faithfulness, which are recognized facts. And, as in almost every case the graduates of Protestant schools are Christians, very great are their opportunities for Christian work outside of the school-room. But many of these opportunities and importunities must be refused for the reason that we have not the teach-



A Mexican Bungalow.

In the cities many of the Catholics recognize the superiority of our schools to both government and Catholic schools. A Catholic friend told me recently of the efforts made by the priest to induce her to send her daughter to the convent school. The mother is a Catholic, but a very liberal one, partly educated herself in a Protestant school. She met the priest's arguments and persuasions by the simple statement that she wished to prepare her daughter to support herself, and to that end wished to give her a thorough education. And such education, she frankly told him, her child would not receive in the convent. And his arguments and entreaties were unavailing, even when he offered a free education at the convent school, with musical advantages besides, for all of which she must pay now.

This priest's statement that "all who go to Protestant schools become Protestants," was not strictly true. But the fact that a large majority *do* become Protestants, and not only intellectually but with a saving faith, is true, and is a rich recompense for the expense and work in such schools.



A Mexican Senorita, Matamoras.

ers. The demand far exceeds the supply. It is a great joy to know of the better equipment of our school at Matamoras, and to know also that the graduates will find work awaiting them.



## NEWS FROM WEST BRAZIL

REV. R. D. DAFFIN.

I AM here again in Brazil at the address given below. My field begins here in Stapetininga, a city of 10,000 inhabitants, and runs south along the railroad for about one hundred miles. In the field there are at present three organized churches, but all of them weak.

I found it advisable to live here rather than further south, because of the great importance of the place as an educational center.

Our church here has twenty-five members, but I think it will grow. They are poor people and we have no church building, but have already begun to plan for one. I am asking a few friends and relatives in the States to help us out in the

matter, always telling them their gifts will be acceptable only as they represent giving over and above their usual amounts to the Executive Committee for Foreign Missions. I make this as clear as I can, and as I expect small amounts only that probably would not be given, except through personal influence, I feel that I am not violating the spirit of the Committee's rules about this matter.

I hope this will find you well. We are in good health now and enthusiastic over the good prospects for the work here.

May your burden grow lighter and your joy in the great work increase.

Yours in Christ.

*Stapetininga, Brazil, Sept 3d.*

## WHY EVANGELIZE ROMANISTS?

BECAUSE, first of all, we are commanded by our Lord to preach the Gospel "to every creature." (Mark 16: 15.)

Because Romanism does not encourage them to read the Bible.

Because Romanism does not offer any the real Gospel of Jesus Christ.

Because Romanism does not offer any assurance of salvation and peace with God for this life.

Because Romanism does not teach them to "come unto" Christ.

Because Romanism denies them "the right of private judgment," not only as to the Bible, but as to everything outside its own teaching.

Because Romanism thrusts itself and the hierarchy, and the Virgin Mary and saints between the sinner and the Saviour.

Because Romanism substitutes a religion of works for salvation by faith.

Because Romanism falsely gives the priests prerogative belonging only to God—that of forgiving sins.

Because Romanism continually takes money from them for Masses for the dead and other superstitious observances in which no real equivalent is rendered—that could be more usefully employed in the spread of the gospel.

Because Romanism does not satisfy their spiritual natures, and because they are as amenable to the influences of the gospel as any other sinners when brought face to face with it.

Because wherever the Gospel has been faithfully proclaimed in Roman Catholic lands, there have been conversions and the converts prove to be splendid Christian men and women.

## DO ROMAN CATHOLICS NEED THE GOSPEL?

[These extracts are taken from a pamphlet written by Dr. Juan Orts Gonzalez, formerly a Franciscan monk in Spain.]

I BELIEVE that a man such as I am, who has been reared among Roman Catholics; who for years taught Roman theology and preached Roman dog-

mas as a priest, a friar, and an apostolic missionary; who has confessed by thousands members of the Roman Church belonging either to the low, the middle, or



the high-class society; who has been also the spiritual guide of hundreds, yea, even of thousands, of priests, friars, and nuns—such a man, I repeat, ought to know something about the Roman conscience and needs. And because I know so thoroughly the inner and universal position of the Roman Catholic people, I am compelled to declare that they need the gospel exceedingly.

Let us examine them in regard to these two fundamental truths, Christ and the Bible. Let us know what they think and feel and do concerning these two bases of Christianity.

#### THE ROSARY.

The most universal and classic daily prayer among Roman Catholics; the prayer, indeed, of the Pope himself down to the most common peasant; a prayer which at least once each day of the year is said by all friars in their convents, by all nuns in their nunneries, by all priests in their churches, by all bishops, and by archbishops and cardinals in their palaces is the prayer called "The Rosary." And would you like to know what that prayer is and what it stands for? It is a set of one hundred and fifty invocations to Mary in which fifteen times the Lord's Prayer is added; but even the Lord's Prayer is said and offered to Mary. Is not that the best and most convincing proof that the center of the Roman Catholic religion is Mary and not Christ, since in the most universal and classic of their prayers it is Mary who is given the most conspicuous place?

#### THE BREVIARY.

The Breviary is the official text-book of prayer. Every clergyman from Pope to priest ought to pray more than one hour every day, using the words and prayers of the Breviary. The prayers and services are distributed among the days of the year, there being a service for almost every day; and, mark well, God the Father has not a day, the Holy Trinity has one day, the Holy Ghost another, Christ some ten or twelve days, Mary about eighty, and some other saints the other days. And yet to me the most significant fact is this: The

Holy Trinity has an office which is called common or second-class, and the immaculate conception of Mary has an office which is called the most honorable first-class service with the octave—that is with eight days of exclusive prayer to her with all ritual privileges. In other words, according to the Breviary, the Holy Trinity is four degrees lower than the mystery of the immaculate conception. And how can we call Christian a system in which Mary and not Christ is the center of thought, feeling, worship, love, and fear?

#### BIBLE VERSIONS.

Let us study Roman Catholics in regard to the Bible. There is not and cannot be true Christianity where the words of men overshadow and are substituted for the infallible Word of God. Have the Roman Catholics a Bible? Yes, and it is as reliable as ours. The great difference between the versions is the presence in the Roman Catholic Bible of the Apocrypha. Whatever may be the merits or defects of expression in either, and however important may be the correction of textual errors by devout and enlightened scholarship, both versions contain the same and the complete message of the gospel of our Lord and Saviour Jesus Christ.

In Spain, France, Italy, and Mexico less than one family out of ten thousand has the Bible. Even in the United States among Roman Catholics less than one family out of one hundred has the Bible; and when they have the Bible, it is the Bible with notes, and the reader is warned time and again to be careful never to follow any other meaning but that of the Roman Catholic Church.

#### CONCLUSION.

Now, then, if the Roman Catholics do not worship Christ in the way taught by the gospel, if they trust more in Mary than Christ, if they do not read the Bible, and if the very few who read it give more importance to the notes than to the true meaning of the Bible itself, will you not agree with me that Roman Catholics need the gospel?—*Mexico and Missions.*



## JUEGAS? ("WILL YOU PLAY?")

ALICE J. McLELLAND.

ONE of my first efforts as a missionary in Mexico was to teach the girls in our school some American games. At that date I was laboring under the erroneous impression that "we, the people of these United States," knew better how to amuse ourselves than any other race. In three short years of life in Mexico I have learned more new games than I had learned in a large multiple of three years before I came. Every time we have a "social reunion," as a Christian Endeavor party is called, some one suggests a game that sounds new and strange to me, and I always insist on having it played immediately, for I am sure it will be an im-



A Water Wagon, Matamoros, Mexico.

provement on the ones the Entertainment Committee has arranged. On the playground also, I am continually seeing a new stunt of some kind. Just at present my recess periods are spent trying to keep the boys from maiming each other in their game of "Rebels and Federals." They are divided, either by choice or by home influence, into "Maderistas" and "Orozquistas." The game proceeds as follows: A Maderista walks up to a rebel and says,

"Who lives?" The rebel answers by letting out an ear-splitting Indian yell, "Viva Pasqual Orozco!" and the Maderista jumps on him, kicks him, slaps him, tramps and otherwise maltreats him in the vain effort to make him say that Madero shall live. The fight continues till I separate them. One day Leoncio said to me, "Senorita, Pacundo tripped me and I fell and hurt my leg." Then, as though reading my thought, he added, after a minute, "But, I'm tripping the other boys, too, whenever I can." And he ran off to join in the tripping game.

The plays of the little girls are quieter but quite as attractive, though of less interest to the undertaker. Juan, the flute-player, is one of the merriest. The children sit on the ground in a circle and each selects a stunt to do. One washes clothes, one dresses herself, another combs her hair, pats tortillas, grinds corn on the "metale," or plays the piano, etc. Juan plays the flute. John changes suddenly from the flute and the child who is playing the piano, must play the flute. Juan changes rapidly from one stunt to another, and each child in turn (or out of turn) (Juan has that privilege) has to play the flute. If Juanita continues to make tortillas while Juan is making tortillas, Juanita loses and has to pay a forfeit. All the time the children are singing a little tune, the words of which would translate something like this:

"This is the game of John the flute player,  
That everybody must play his own game."

One evening I watched the children play what seemed to be a contest between the powers of Light and Darkness. Leonor was an angel and Consuelo was the Devil. The other children were named different

colors. They asked me to do the naming. Leonor stood perched on one toe, waved her arms frantically and began the following dialogue:

*Angel*—Tan! tan! (which represents a knock at the door).

*Children*—Who knocks?

*Angel*—An angel.

*Children*—What does she want?

*Angel*—A color.

*Children*—What color?

*Angel*—Blue.

There was a child named blue and she went with the angel and waved her arms and flew about. Then appeared Consuelo, holding a forked stick on her head.

*Devil*—Tan! tan!

*Children*—Who knocks?

*Devil*—The Devil with his two horns.

*Children*—What does he want?

*Devil*—A color.

*Children*—What color?

*Devil*—Green.

Then the child named green had to be a little imp. The game continued till the whole group of children was transformed into imps and angels.

"The Sick Man" was produced at one of our Christian Endeavor socials. First the leader went round the circle asking what each one would give the sick man, and each must remember what he had promised. The leader began the conversation, which runs thus:

*Leader*—What will you give the sick man at one o'clock?

*First Player*—Quinine.

*Leader*—Quinine at one o'clock?

*Player*—At one o'clock, quinine.

*Leader*—At one o'clock, quinine?

*Player*—Quinine at one o'clock.

*Leader* (to next person)—At two o'clock?

*Second Player*—Milk.

*Leader*—Milk at two o'clock?

*Player*—At two o'clock, milk.

*Leader*—At two o'clock, milk?

*Player*—Milk at two o'clock.

The player must always answer in the opposite order to that of the question or pay a forfeit.



"The Milk Man," at Matamoras.

The selling of forfeits is also a fascinating pastime, for one is continually learning new penalties. The forfeits are not sold over the head of one person, as in our American game. Instead, each person who fulfills his part has the privilege of naming the "sentence" of the next on docket. The sentences that are placed are like these: The person who is "put as a statue" has to stand in the middle of the floor and some one arranges his hands, feet and head in some fantastic position which he has to hold for some minutes. When a youth is put for the corner of the street he stands in the middle and the others go and lean against him. Of course they pile up till he looks like a football wreck. Another is made to serve as a table. He gets down on his all-fours and the others eat off of his back. It is needless to say that they pinch off large bites. The one who is put for a "metate" has to kneel down, and another scrapes up and down on his back with his fists, like the women do when they grind the corn for tortillas. When one serves as a mirror one has to repeat the antics and grimaces of those who primp in front of one. Sometimes they tell you to go and thank the person to whom you owe the most. Again

they tell you to beg money for your passage home and you have to limp around and ask alms. Another stunt is to put on style. The victim must do a turn about the room walking in some exaggerated manner, *stylishly*—if you please. One evening they told a young deacon in our

church to walk around the room, as though he were doing a turn in the Plaza with a lady on each arm. He rose, offered each arm to an imaginary *senorita* and walked around the room smiling at first one and then the other in a way that brought a storm of applause from the audience.

## WHEN I AM IN THE WORLD; I AM THE LIGHT OF THE WORLD

REV. B. C. PATTERSON.

**T**HE spirit of Jesus is bringing light to China to-day.

### 1. OPIUM.

Perhaps 50 per cent. of the opium smokers have left off the use of the drug. Jesus working through the Church and in the hearts of the nation has inaugurated the anti-opium crusade and is expelling it from the nation and saving a strong people for himself. Robert Morrison was not allowed to sail to China in a boat owned by the East India Company, the opium traders. These men hoped to keep out the light. To-day 4,300 missionaries travel to the very limits of the empire and are protected and respected while these traders are limited still to residences in the treaty ports.

### 2. EDUCATION AND IDOLATRY.

There has been more than a renaissance in literature. The West and its learning has been grafted on bodily, and is to-day bearing wonderful fruit. The seclusiveness and pride of the people is broken. The people no longer fear the idols. Formerly children were led to the temple and the first figure seen was a malicious demon, his cutting dagger feeling for blood. The children were taught that the spirit so symbolized must be appeased, and so at times every individual worshiped the idols. The fear of the "gods" kept many from listening to the truth. To-day the new learning and Christian tracts have robbed idols of their terrors that they

are openly defaced and the government is everywhere seizing the temples for barracks and schools, and an educated man is ashamed to be seen going into a temple to worship. The prejudice felt toward outsiders has, in God's mercy, been largely banished. The famine relief has been poured into the needy places in unstinted millions and the people forced to recognize the uprightness and kindness of the West. At Suchien, after months of this work had been done, one of the chief opponents of the missionaries became a friend. In 1893 he helped drive us out. During the last war in January, 1912, he ran to Mr. Junkin's home to find an asylum in the house of a friend. In 1893 the leaders of the people drove us out. In 1911 these same men offered to send a petition to the "American Church" to send us back.

### THE TRUE LIGHT MANIFESTED IN THE LIFE.

There are real Christians and they manifest the presence of the spirit of light in their lives. Gamblers reform; drunkards become abstainers; forty-two of forty-nine A. B. graduates of the Pekin Arts College entered the ministry, while they could have earned from three to ten times the salary in other callings.

The girls in the schools are, many of them, getting up an hour before the early 7 o'clock session of school and observing the morning watch for prayer and Bible study.



In 1900 thousands perished, many of them singing, "Jesus loves me this I know," rather than give up Christianity. This is because the light of Jesus is shining among them. Thus Jesus has indicated by His providence that the "Glory of Jehovah shall be revealed" in China "and all flesh shall see it together."

#### THEY ARE WAITING.

To-day they wait for the Bread of Life. During the famine, while the steamship *Buford* was coming with its cargo of flour, tens of thousands of tickets were distributed, and the people met you daily and asked when will this ticket be honored. The distribution was arranged so that the people came in companies of 2,500 per day. By evening the bread line had passed through the granary and gone. The people holding the tickets for the next day's distribution would be on hand, and they would take their places in line and wait. Their wives and children at home waited hungry. We were doing what we could to bring instant relief. Are we, as individuals, doing what we can to supply the want of the "Bread of Life" in China? Jesus has by His providence opened the way. He has sent His messengers to every large

center in China; has brought freedom from fear of idols; has broken down Confucian conservatism; is driving out opium; is, by His Spirit, sustaining a great host in the Christian work. The Chinese have Jesus' permission to-day to receive the "Bread of Life." He has commanded the Church to give this bread, and now He has opened the way for it to be done. One-half of our Church's responsibility in the lost world sits in eastern China to-day—waiting. The churches have divided the territory and others have their own unevangelized to reach. Our portion sits waiting. During the famine mothers and fathers gave their own portion of food to their children until they became pale and fell under the strain. If we supply the need of these souls we are not starving our own lives, but laying up treasures above.

This is our responsibility. What are we going to do about it? "If thou forbearest to deliver those that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not," doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall he not render to every man according to his works?"

## THE COUNTRY WORK OF NORTH SOOCHOW AFTER FOURTEEN YEARS

MISS ADDIE SLOAN.

WHEN Elizabeth Blake Hospital was built in 1897-'8 a mile north of the great city wall, the purpose was for our Mission to give the gospel to the multitudes of Chinese living in the villages of this densely populated section. Whilst the purpose has not once been forgotten, the work has been greatly handicapped by lack of workers. None of the missionary gentlemen were available for this teaching, so it had to be left almost entirely to the ladies. Not only did the people at first not want to hear the message, but it was often difficult to

get a heathen woman to accompany us on these visits to the villages. Chinese custom did not permit us to go unattended, and often the women who consented to go with us did it with fear and trembling. They ran the risk of ridicule by the people visited, whose minds were so filled with prejudice and hatred of us, whom they called barbarians and "foreign devil." It was not unusual then for them to call out to us when we were getting off our boat, not to come to their village, but go elsewhere. Sometimes they set the dogs after us. But, perhaps, at the next village some

woman would be brave enough to ask us to sit down and talk, and invariably somebody sick would come around, and this was our opportunity to invite them to the hospital. The doctor also gave us quinine and sulphur ointment to sell in the villages, as we found the country filled with malaria and itch. But for other diseases they must go to the hospital, as we were not doctors and could not treat their diseases at home. In this way we taught them the hospital and all there were their friends. Thus, by the end of 1898 more than forty villages had been visited, many of them several times. The doctor treated free of charge any patient we sent to him, and by some remarkable cures, in which the Chinese doctors had failed, his fame began to travel far and wide, so that not only did they bring their sick and dying to him, but sometimes their dead to be raised, because of their great faith in his ability. When the Boxer war in 1900 drove us from Soochow, scores of villages had been reached with the gospel message. After a few months' absence our officials allowed us to return to our work, and we were delighted over the friendliness of the people, and especially the increased willingness to hear the gospel. Invitations were brought to us from villages that formerly drove us out. A town forty miles north of us, on the bank of the Yang T's River, had heard through some patients that we were preaching a "wonderful doctrine," and begged us to go and teach it to them. As there was still no man and the distance was so great, we tried to "excuse" ourselves, but again and again they sent messengers for us; so we had to go alone with a Chinese woman to this district, which no missionary had visited. Visit after visit was made here, and finally the crowds of curious gazers at the "barbarian" dwindled away, leaving only those who wanted to hear something better. The multitudes of children listened to the gospel songs and Bible stories, whilst the grown-ups would study away on their hymns and catechism, often at night with their books by the wheel or loom as they

worked. Many of them quit their idols and learned to pray to the true God. They began to pray for a little church of their own where they could meet for worship and teach their heathen relatives and friends to do the same. Two of the Christian women from the hospital, whose souls longed for the salvation of their lost countrymen out there, went alone without a missionary, and for two weeks under the August sun they told the "story" day and night in their simple way with such power that the women and children for miles around came after a hard day's work at the loom or in the field, and many heathen said it rested them to listen to such "good talk," and the mosquitoes, fleas and other insects did not bite so hard there as at their homes. The work went on, and soon God answered their prayers for their own little church. A family—mother, son, and wife—who had moved from there to Soochow and become Christians, gave their old home for a place of worship. Soon the partitions were removed, benches (without backs) put in, and Elizabeth Blake Hospital gave her young, well-trained Chinese preacher and his bride to them. Another of the hospital ladies went out there and opened a little school in the church for the children, and another school at the village three miles distant, where the preacher lives in a rented house and teaches school in the day and preaches in the same place at night, walks over to the little church every Sunday morning, conducts Sunday-school and preaches, returns and preaches in his home Sunday night. In this little triangle (for he visits three miles in another direction) he has a parish of 35,000 souls. So we try to reach big and little, high and low, rich and poor Chinese. But not only on the north of the hospital, also from the city thirty miles east and from the city thirty miles west, women who were successfully treated in the hospital begged us to visit them in their homes and teach them more of what they had heard there. So in 1906, when the Shanghai, Nanking Railway was opened, we took advantage of this "fast

travel" for these places east and west, only to find hundreds more ready to be taught.

Elizabeth Blake Hospital has outreached herself and made necessary the new Chester Brown Memorial Hospital and Training School for Chinese women just now beginning her work.

On all sides the Chinese are calling to us, "Come over and teach us more of the Jesus doctrine." Oh, how we need consecrated young men and women now! Pray the Lord of the harvest to send out the laborers that the grain may be saved.

## KASHING HOSPITAL SKETCHES

The "Nan-Min" Patients—Before and After  
MISS MILDRED WATKINS.

IN a Chinese hospital it is the usual thing to have what would be called in America "loathsome cases," both because all kinds of ulcers and skin diseases are so common, and because the sufferers often wait till the worst stages of infection have been reached before they venture to come at all. But it was not the state of their disease that made the "Nan-Min" peculiar types in the Kashing Hospital.

I wish I could translate the phrase "Nan-Min," to put before you all it includes of poverty and misery. "Famine-refugees" is what we say when we are driven back on only English, for the "Nan-Min" belonged to the North country, where famine is the common condition. Desperate with starvation, three thousand of them, all I suppose from some one small section, made up their minds to travel *en masse* southwards to beg rice, to get food from some town or village by the force of their numbers, if not able to solicit it by the appeal of their awful need.

Perhaps on their way they may have had some success in country places or villages afraid to refuse alms. But the news of their march had preceded them, and the inhabitants of the town of Bin-Wu were grimly ready with guns and knives; all the weapons fear and fury could provide for a massed, excited crowd. Of course the wretched refugees were defeated. Prolonged months of hunger had not strengthened them for battle. They say a thousand lay dead in the roads and streets; the other two thousand fled, whither no one

can tell. No newspaper reporter rushed to the scene to give particulars to an eager public, because nobody cared; there was no interested public.

We at Kashing would not have known this much had it not been for the fact that the Bin-Wu officials had on their hands some wounded women and children left on their streets. To send them to the foreign hospital was the easiest, kindest, and, on the whole, the cheapest solution, as well as a deed that would acquire merit. So there came a boatload of five women and children (all with dangerous wounds) to be deposited in the woman's ward; the official making himself responsible for their expense, which would be seven cents a day for each one. Considering the fact that they were in his eyes remnants of a band who had set out from their own district to rob his, his conduct was humane and meritorious.

Such patients the hospital had never received before. Servants and nurses recoiled from their tasks, declaring not human beings but wild beasts had been thrust upon us. Not a semblance of civilization was discernable in looks or actions; the very name signifying "wild animals" was that by which they were involuntarily designated by all who came in contact with them. Yet the nurse that had the ward in charge, a young Chinese girl of a wealthy, aristocratic home, bravely did her duty in spite of her disgust and shrinking. One, and only one, emotion they possessed—a desire to eat; a memory of unsatisfied hunger that made them ravenously seize



and devour the coarse paper used in the dispensary to receive the pus from the sores that are being dressed. I confess when one of the women died from her wound, there was a wondering thought in my heart, "What a pity that other poor creature has to live on with no possibility of happiness for herself or of adding to the happiness of any one else!"

Utterly vacant was her face, destitute of any touch that suggested capability of awakening; not even an expression of grief could be traced. She was an ugly elod, with not a spark of soul shining through. It was an ironical comment to hear she was the bride of a month! She had no idea whether her young husband had survived; she had seen her relatives' corpses but not his. If she felt sorrow, a desire to be certain who had lived and what their present fate, she gave no sign.

The children knew even less. One recollected her given name, the four-year-old laddie couldn't tell us that much—his age was a guess on our part—and often we speculated what was to become of the waifs after their broken bones were patched together.

With the facility of children to pick up a new speech and new ways to heal their cuts and bruises, it was not long before Ah Do's head showed only the sear, and she was happily playing in the yard, intensely proud of a big foreign hat, the left-over of some child. Certainly it was good fun to watch the conical combination, but we sighed to think she would probably have to be a slave-girl in some heathen home.

The Chinese pronounced as their decided verdict that there was a difference in the two boys—that one of them, after he had become civilized, showed traces of higher birth than the others, more delicacy of feature, and there was a wistfulness in his eyes as he lay on the long chair. The plebeian quite soon was fully recovered, and when well enough he was taken away, we know not where, by the official. By this time the three left to us had put on flesh and sturdiness of body; the boy

could limp about a little; and the woman was no longer a repulsive creature, but an attractive, frank-faced person whom we liked to greet as we passed by to catch the answering smile. Her future was discussed with her, and she entreated: "Never do I want to go back to that awful north country of famine. I want to be a servant, a slave, here where there is food, rather than return. You have told me about heaven, and it is like heaven to be here. I believe your doctrine is true; that it makes people happy."

There is a notable Christian woman in Kashing, wife of an ex-official, devotedly pious, educated, with her family of children all being educated and all beginning to be conquered by the example of this wife and mother to a belief in the Gospel as worth studying for its effects. This Mrs. Kuh heard of the Nan-Min woman, and she said with kindling eye: "I will take her to live with me. She will work for me it is true, but it is to train her to be a servant of the Lord I want her; I shall teach her to read the Bible, and perhaps God will grant that some day she may preach the good tidings of Christ in her own dialect to her own people." Needless to say we were delighted, and the Nan-Min enraptured. Two weeks ago I came across a buxom, handsome, well-dressed woman sitting on the hospital porch reading a hymnbook; when she looked up there was a radiance in her eyes, a radiance of contentment with her lot, and as found out when I questioned her, a radiance of astonished gratitude to the God she had not known, the God that had given His Son to die for her salvation. She pointed to "Jesus loves me," and repeated the words with an expression that gave them new fullness of meaning. Mrs. Kuh, I notice, does not use the title we attach to a servant's name when she speaks of her, but that by which we designate a neighbor of the middle class, and she treats her as a friend. She was the other day commenting on her trustworthiness, adding, "She is very bright too in her studying, never

forgets a character she has once learned in hymn-book and Bible."

Meanwhile our little girl had also found a home. One of our country Christians offered to take her for a little daughter-in-law, or rather for her grandson; a home where she will be treated kindly, where she will be brought up in the church. Yesterday the grandmother-in-law-to-be was telling of her with pride and affection, "bragging" of the way she could sing "Jesus loves me," just as if she had been her own blood granddaughter. The child's boy-betrothed is at school, and will be an educated Christian man some day, and a good husband.

One other was left at the hospital, the one we called "Nan-Min Dec-Dec," "dee-dee" meaning little brother, "buddy" being a more accurate equivalent in this case. As he was lame with no certain prospect of ever being perfectly cured, who would undertake his care? Though looked after,

fed and dressed and, indeed, petted by the grown people as they passed to and fro, the small chap had a wistful knowledge that he belonged to nobody, and nobody belonged to him; that he had no place anywhere. So, rather solemnly and silently he took the picture cards or pieces of cake we bestowed; yet I don't think we dreamed he was wanting folks and a home he could call his own, a name, too, not generic like "Buddy." How did we find out these unspoken yearnings? By seeing him in a home where his merry laugh and chatter and satisfied air of possession proclaimed the fitness of his new name—Great Happiness. But the story of his adoption is a long one, because it brings in another, therefore I must stop with this slight sketch of three who, because the Gospel has reached China, can sing whole heartedly:

"Somebody came and lifted me,  
Who could it be but Jesus."

## A RECENT VISIT TO HANGCHOW STATION

REV. P. FRANK PRICE, D. D.

YOU have full reports from time to time of the work of the Hangchow station by our missionaries who are resident there; but it may be that the impressions of one who is not a resident of that station may throw a sidelight on the work that is being done by our representatives in that busy center.



Just inside the concession at Chinkiang, China.

It was on a recent visit in connection with the work of the Hangchow College that I received certain impressions regard-

ing the work of our missionaries in Hangchow that I would like to pass on to the readers of THE MISSIONARY SURVEY.

It was very hot weather in June, and all of our missionaries were at their posts. Rev. John L. Stuart, D. D., our senior missionary there, and the oldest missionary in service in our Church, is carrying a very heavy burden for a man who is more than seventy years of age. With the aid only of Mr. McMullen, whose time must be still largely given to the study of the language, he has charge of some twenty-five outstations, with a large number of native workers. In addition to this there are continual calls to act on committees in connection with the work of other Missions. But Dr. Stuart's mind is clear and his judgment is true. The sweet spirit of a ripened and mellowed old age spreads its influence over all the work under his care. Though it was a very hot day on the day that I speak of, Dr. Stuart at-



Crew of the two launches, on the way to the famine relief.



The Bund, Chinkiang, China. Notice the approaching official. From this Bund one could, at one time, count twenty-one Chinese warships. They came here to hoist the Revolutionary flag. This scene is in the British Concession.

tended and took part in the services during the whole day, walking also several miles.

Mrs. Stuart is doing no less remarkable work than that of her husband. These veteran workers have not only borne the burden and heat of the day, but are now bringing forth fruit in old age. And it is a pleasure to pay a loving tribute to their work. Long may they abide among us, and late may they go to heaven.

The afternoon service which I attended and took part in was at the Peace Bridge. Here Miss Emma Boardman and Miss Annie Wilson spent the whole day, as they generally do, among the Chinese, taking only a cold lunch as their dinner, sandwiched in between the preaching and teaching of the morning and afternoon. It was an afternoon on which the perspiration would pour off of one's hands and face while sitting still. But there was a good congregation, and the people were devout and attentive. I was not able to attend another point where in a similar chapel Miss Matthews does work among the women as these ladies do at Peace Bridge.

I missed Miss French, who had left the day before to return to her home outside of the city gate, where she lives alone, except for the Chinese, and is doing a very self-denying work in healing, teaching, and preaching to the Chinese women. Mr. and Mrs. McMullen have been working very hard on the language, and will in due time take their full part in the work of the station. Rev. Warren Stuart has the Bible Department in the Hangchow Presbyterian College; and Miss Venie J. Lee, M. D., and Miss Rebecca Wilson represent our Mission in the Union Girls' School. My impression of all these mis-

sionaries is that they are working up to the very limit of their strength.

On the next day a reception was given by the foreign community to the Governor of the Province and other prominent representatives of the new Republican Government. These had showed marked courtesy to our missionaries, and this reception was given in recognition of their kindness. The reception was held in the evening on our shaded Mission compound at Tien Swe-chiao. The officials came in good force. There was an hour of social intercourse, and an afternoon tea, after which several speeches were made. These speeches, in which allusion was made to the Christian religion, showed that not only that there is a strong and growing feeling of friendliness between representatives of the Chinese Government and the missionaries, but also that they are nearer in thought than at any time before. The minds of many influential Chinese are open to information and appeal concerning a religion that an increasing number are recognizing as the conquering religion of the world. And it was a curious fact that this reception was held on the anniversary of the day which, twenty-one years previously, that is, in 1891, had been set for the slaughter of the missionaries in Hangchow. How wonderful the change within these twenty-one years!

Our work in Hangchow was established in 1867, and so this is the oldest station of our Mission. The work has been built up on a very conservative basis, and the fruits of the work have increased steadily from year to year. The great and crying need is for more workers to gather in the harvest.



## FIRST FRUITS AT CHANGCHOW

REV. P. FRANK PRICE, D. D.

CHANGCHOW is the newest station of our Mid-China Mission. It is a large city of some fifty thousand population in the midst of a very populous region of country. It is on the Grand Canal, and is the half-way place for a multitude of boats that ply between the Yangtse River on the north, and Soochow and Hangchow on the South. It is the half-way station of the Shanghai-Nanking Railway, being four hours journey by rail from either Shanghai or Nanking.

For many years efforts have been made to secure a foothold in this city, but until recently these efforts were futile. Within the past two years a center of work has been established on a busy street. It is in a row of Chinese houses which have been rented to the Mission for a period of years. Here are resident a Chinese preacher, Mr. Li, a day school teacher, and a colporteur; and there is a book-room adjoining the street, where Bibles and religious tracts are sold, and connected with which there is a reading-room for any and all who will come. The chapel will hold about one hundred and fifty persons, and there are rooms in which missionaries who go back and forth can stay. Altogether it is a very favorable center for the beginning of evangelistic work in this district. Mr. Li holds evangelistic services two nights in the week, and conducts a Bible class of inquirers on the other nights, except Saturday and Sunday. In addition to this, there are services on Sabbath morning and afternoon. The outlook is very hopeful. At a recent communion service, twenty-eight persons were examined for baptism, of whom five, all adults, were received into the church. These are the first fruits of our mission work in Changchow unto Christ, and make our hearts very glad. And we may be assured that some who have gone before, as for example, Dr. Du Bose, who were deeply interested in the opening of this city, also rejoice with us. Those who are showing an interest

represent different classes of society, and some are from the city and some from the country. During the summer months, a young student for the ministry has been assisting in the work there; and also Mrs. Wu, the Bible woman under the charge of Mrs. Price. The work of Mrs. Wu is especially interesting. She is living among the people in the country, where she has formed classes of women in Bible study, whom she is teaching daily, some twenty-five in all.

The attitude of the influential people of the city has undergone a marked change within the past year or two. They are much more tolerant toward the Christian religion, and show an increasing friendliness toward the missionaries. There has been a quite general dismantling of the idols within the city. In some instances, when the soldiers were instructed to destroy the idols, they first made a speech to them, telling them that they were going to kill them, and warning them to prepare to die, saying that if they were good their souls would go to heaven, and if wicked, to hell. Then they shot the idols, put chains about their necks, dragged them down and out and threw them in the canals. In another instance, the chief official of the place issued a proclamation in which he exhorted the people to give up idolatry, and in the proclamation he cited the case of the Israelites, saying that they were never a great people until Moses abolished idolatry among them.

But the destruction of idols or even the abandonment of idolatry by no means indicates necessarily the acceptance of Christianity. It simply means an unexcelled opportunity for the entering in of the Christian religion. I saw the city temple which had been cleared of all its numerous idols, but it had been turned into a place of business, and the largest shop was a wholesale opium store.

Southern Methodist missionaries are working in the north and east ends of the

city of Changehow. They have suggested a division of the territory to be worked by the two Missions, and they are cordial collaborators in the development of the work within this great center. Will those who read this offer a word of prayer for Changehow, that those who build may build

wisely, that the work may continue to have, as it appears to have in its inception, the blessing of God? And that before long there may be an aggressive and self-supporting church that will be multiplying itself through all this region.

## THE YANGTSE VALLEY SUMMER STUDENT CONFERENCE

REV. J. LEIGHTON STUART.

IT WAS feared by some that no Student Conference would be practicable in this section this year, owing to disturbed political and economic conditions. Another difficulty was that owing to a number of causes there seemed to be no Y. M. C. A. secretary available to take it in charge. So, *in extremis*, they turned to me. Bishop Roots of Hankow and Rev. H. W. Luce of Shantung, kindly agreed to help, and there could have been no more efficient workers nor more companionable colleagues. Both were in earlier days well-known leaders in the student movement at home. The newly appointed student secretary for all China gave us a hurried visit as part of an effort to get in touch with all sections of his vast new field. Two or three other secretaries studying the language at Kuling, would come over of an afternoon and join in athletic sports.

The conference was to have been held in a Chinese merchant's summer villa among the Kuling foothills. But when I arrived, two days before the conference, it was to find the place so damaged by the incessant rains as to be impossible. By acting promptly, however, we were fortunate enough to secure an official's commodious foreign-style house on Kuling Mountain near the foreign estate, confiscated by the republican government, and we used every energy in getting it in shape. The day the delegates began to arrive was one of dreary, chilling rain, and many of them came soaked as to person and baggage (which in China includes bedding).

We were quite apprehensive, knowing that they had not come prepared for mountain breezes. But after two days of this, the weather became clear and warm, and remained so throughout—an element of good fortune which only those who have summered in Chinese mountain resorts can appreciate.

We had planned for seventy-five delegates as a *maximum* this year, in view of unfavorable conditions. But we registered seventy-eight Chinese in attendance. The spirit throughout was excellent, and the boys really seemed to enjoy themselves and to have been much benefited. We had a stiff morning schedule—morning watch soon after the rising bell at 6:15; breakfast; prayers; normal and general Bible classes; "commissions" on methods of promoting Bible study classes and religious meetings in school associations, on social service, on using Christian literature to advantage, etc.; then fifteen minutes gymnastic drill; finally a platform address of an inspirational nature. The afternoons were as a rule given over to physical exercise, including games, tramps to famous temples or swimming holes in the mountain streams, or to some vantage ground for seeing the superb views. One afternoon we had a lecture with apparatus on wireless experiments. The evening "Life Work" meetings, held usually in a celebrated Taoist hermit cave nearby or on some picturesque crag, were on the general theme, "The Will of God for Every Man's Life," and were heart-searching, exceedingly practical services. After these the

delegation from each school would meet for summing up the day's work with a view to carrying back all they could to their own schoolmates.

Perhaps the worth of such a conference can be best illustrated by a few concrete cases:

(1) A young literary graduate, said to be the best classical scholar in his town, had been a scoffer until a few months before the conference, when he was led to study and then to accept Christianity, as a result of watching the lives of the missionaries at close range. As an experiment one of these persuaded him to attend our conference. He was so stirred that he while there definitely volunteered for the ministry, and plans to come to our Nanking Seminary next session.

(2) A returned student from Japan.

living in far-distant Yui-nan, was led by a friend in the Episcopal college at Wuchang to join their delegation. It was great to hear him tell on the last night of the new vision that had come to him of the Christian meaning of life and service. He testified with great emotion to his new purpose to return to his home province, where a responsible position in the government schools awaited him, and to make this position his opportunity for serving in the Master's cause.

Other incidents might be mentioned. But these are typical. This year's conference impressed me more strongly than previous ones had, even with the importance of utilizing to the utmost every means for winning the students of China to Christ and to the service of His Church.

*Nanking, September 6th.*

## SOME BIBLE SCENES AND CUSTOMS REPRODUCED IN KOREAN LIFE

MRS. W. A. VENABLE.

THE Bible student in Korea is almost constantly reminded of the striking resemblance of Korean scenes and customs to those of Palestine with which the Bible is so vivid. Perhaps somewhat to this is due the ready response of the Korean to the Korean to the Bible message.

A glance at the map shows a similarity of natural position between Palestine and the Land of the Morning Calm; Palestine, by her geographical position, was in the center of that wonderful Mediterranean life which yet thrills the student of history; and Korea occupies a like position with reference to the Asiatic powers.

Politically, too, the comparison is very striking. Korean Christians frequently refer to this, and many of them feel that the missions of the Peninsula people is spiritual rather than political.

Again, Korea is largely a country of hills. The view from a mountain-top resembles earth waves. Or to use a strictly feminine comparison, a bolt of cloth when

the clerk rumples it up in billowy folds for his customer's inspection. The words of the Psalmist, "As the hills are round about Jerusalem, so the Lord is round about them that fear Him," "I will lift up mine eyes unto the hills from whence cometh my help," are often brought to mind, and a walk in the fresh morning air makes the fancy of "the little hills rejoicing on every side," quite real. Korea, like Palestine, has a distinct wet and a dry season, and to a less degree, "early and latter rains." Farming is one of the chief occupations, and the expression from the first chapter of Isaiah, "As a lodge in a garden of cucumbers," presents a vivid picture to the Korean mind. In raising rice and other crops, they always have a lodge, a rude affair of four poles supporting a straw mat, for the keeper of the field who from this slight shelter frightens the birds from the grain. After the crop is harvested, this lodge is left to the weather and nothing is more typical of dilapidation.



The grinding of grain is said to be done by the same method as that employed by the women of Palestine. It is common to see the "two women grinding at a mill." The well is a familiar part of the setting of Bible stories. And here, too, it is woven in with many stories of the people. Wells are usually in common, only a few in a village, and about them the women gather bearing their earthen water jars, and here much of the village gossip is related. This affords opportunity for telling these thirsty ones of the Water of Life. Jacob does not meet Rachel at a well in Korea, nor men rarely go to a well when women are about.

Salutations in Korea savor of those of the Bible, and the Korean knows that the errand of the seventy was truly urgent when Christ commanded them to "Salute no man by the way." Here it is first in the code of ethics. You may steal from your neighbor and be respectable; but you must not fail to greet him properly. The most common greeting, "Are you in peace?" reminds us sadly that many are saying, "Peace, peace, and there is no peace."

Hospitality is extended to any one, and it is easy for the Korean to understand how unbidden guests were allowed at feasts of the Bible narratives. The crowd of sightseers is always a part of a Korean feast.

One appreciates the importance of having his lamp ready as the Wise Virgins, as, except in the main streets of large cities, the lantern is a necessity on dark nights.

The custom of bidding guests to a wedding feast after all things are prepared, is found here. Runners are sent out with a message not unlike the "Come, for all things are now ready," and should "all with one consent make excuse," the feast would certainly not lack guests.

The question of eating meat offered to idols is a vital one to the new Christian. Here in our own congregation, new con-

verts have been offered meat which had been used as a sacrifice in ancestor-worship, and Paul's counsel has been quite pertinent. Concubinage is another question which bothers many a would-be church member.

Taking off the shoes as a mark of respect is a constant practice. Here, too, mourners are hired.

The father of the home is an absolute ruler, and Koreans are not surprised that Benjamin, as the father of ten sons, and probably nearly forty years old, is referred to as a "lad," and subject to his father's wishes.

The Mosaic law of the relatives of a murdered man avenging the crime, though an unwritten law here, is practiced. Murder is very uncommon. Here, too, debt descends from father to son, and may cause a whole family to be seized. Slavery also exists.

Lazarus laid at the rich man's gate is a familiar sight. Beggars will sit at one's gate or door-step until noticed, all the time crying their distresses in wailing tones. However, compared with Palestine, beggars are few. Lepers are very common in southern Korea, though they do not cry, "Unclean, unclean."

Young women cover their heads and men wear long robes. Women are essentially keepers at home. The greatest blessing a woman can know is that of bearing a son.

These are only some of the resemblances observed by a comparative newcomer to Korea. There are doubtless many, many more. Are they not rather interesting? The greatest resemblance consists in Korea's attitude toward the One God, or "Hananeim" (One Great One), as contrasted with nations about her. It is not at all uncommon, however, to hear Koreans in their public prayers now, ask that this people in so many ways like the Children of Israel, may not turn away from God. God grant that in this, there may be no possible comparison between the people of Palestine and those of Korea.

## SOME KOREAN "CURES"

REV. L. TATE NEWLAND.

AT LAST I have discovered that America is not the only country that has quack doctors, but out here in Korea they are thick and thriving. While we have no Dr. Wiley to put them down, still I believe sentiment in time will drive them out. Let some enterprising American should adopt their methods, I am going to tell you just a few of their cures, so that you may be on your guard:

The one great cure all is the chin or needle. This looks like a big darning needle, and is all the way from three to eight inches long. The quacks here seem to go on the theory that there runs through the body air channels or flues, and when a person gets sick there is some foul air in one of these flues, and the only cure is to make a hole for this air to escape through, the skill comes in knowing just where to put the needle in, for it would never do to stick the wrong flue. These are a few of the remedies an old Korean told me were very efficacious:

For diarrhea and nausea, stick a needle in each wrist and at the base of each thumb, also in each ankle and at the base of each great toe, and the cure will be immediate and complete. No matter if you have tried many other remedies and the doctors have despaired of your life, this is a cure that never fails. The praises this old man sung of this method reminded me of a Peruna advertisement.

If the face becomes partly paralyzed on one side so the eye and mouth try to meet, thus spoiling the looks and running the chances of getting married, a needle run in just below the ear on the other side will cause such intense pain that the attempt to squint the other way will pull the face straight.

For billiousness and constipation, due to sedentary habits, a large needle run well into the thigh will produce sufficient exertions to overcome any such illnesses. I do not personally guarantee any of these, but you can all try them if you wish.

But now for the sadder part. I asked about amputations, knowing they didn't have anaesthesia. This is the way that is done in this enlightened twentieth century in a country that was hoary with age when Christ was born. The cutting off of a finger or a hand is a comparatively simple matter. The offending member is laid on a block, and while several men hold the victim, a quick blow from a big knife does the work. The bone is never cut back, but the wound is rubbed with something to stop the blood and let get well the best way it can. It is a little more trouble to amputate a leg, but that can be done, too. First, the limb is tightly bandaged above the place. Then a Korean grass chopper, which is nothing but a big blade fastened at one end to a block and then pushed down by the foot through the grass, is prepared. A heavy stone is tied to the free end, and it is raised and set on a trigger. Then the leg is thrust under the knife or guillotine and the trigger jerked away—and one scream, and the work is done. A lot of stuff is rubbed on to stop the bleeding, and that is all. The wonder is, that sometimes they actually live through it.

For a broken bone they rub the place with a preparation of copper, wrap it in willow bark, and then feed the patient in copper, and after awhile the bone sets, though not always in the original place, but a little miscalculation like that cannot be laid to the copper, a spirit probably tampered with the work.

I want the doctors of our Church to know that over 12,000,000 people live and die under these conditions and infinitely worse spiritual quackism. Can you not see a need and a place to invest your life to greater advantage that perhaps it now is? These people are sick in body and soul, and they are pleading for some one to come over and relieve them. We need a Dr. Wiley and a Calvin combined in one man. Pray, give, come.

*Kwang-ju, Korea.*

## SOME TRAVELING EXPERIENCES IN KOREA

CHRISTIAN LILLIAN AUSTIN.

ANNUAL meeting, the event of the year on the mission field, is a thing of the past—and, after a delightful visit of a few days with the hospitable Kwangju folks, Miss Colton and I started on our homeward way.

We started from Kwangju in great style, driving "Clipper," Miss Graham's horse, accompanied by a Korean on a pony, whose duty it was to catch the horse in case he shied at anything. We had gone about fifty yards, when his pony decided that he didn't seem to care to go that way; so he "forked his forefeet" and there was nothing left but to send him back and let the man run along by the buggy. As the Koreans are accustomed to this, it was not as heartless as it seemed to us. He kept up beautifully for about three miles, then he said, "It cannot be done." We told him that it had to be done, and that he could climb up on the back of the buggy. He climbed up, but fell off in a few minutes. We stopped the horse, and when Miss Colton explained carefully

where he was to sit, where to put his feet, and how to hold on, he managed to stick on the rest of the way.

The scenery along the way was perfectly beautiful. On every side were lovely green hills shading into purple in the distance. The green paddy (rice) fields looked like sodded terraces.

When we reached Yongpo, where we were to take the boat for Mokpo, the rain was pouring in torrents. We were delighted to find our boat waiting, and we were just ready to get aboard when the man told us that since much rain had come, the boat would not go that night. By that time a Japanese boy had come up and was almost taking us by force to his inn. We did not like the looks of the motley crowd who composed his guests. Different nationalities were in various states of dress and undress. So we finally decided to go to a Japanese who was a friend of the missionaries. We went to his little shop and asked if he would take us in for the night. He smiled very pleas-



Girls School at Chunju, Korea.



antly and said, "Come in." We *thought* he said he would go to a friend's house to sleep. We took off our shoes and followed him into a lovely clean Japanese room, the furniture of which consisted of soft matting and mats and two American chairs. He was evidently prepared for his foreign friends. On a stand was a vase of flowers. Flowers of different kinds were growing everywhere, the morning-glories trained on graceful trellises were especially pretty.

We were very grateful for this dry spot after the driving rain. Our host couldn't do enough for us. After closing the bamboo panels we felt quite cozy and began to think of settling ourselves on the mats for the night. Our lamp was lighted and imagine our feelings when two books were brought in which proved to be Irving's "Sketch Book" and a Japanese novel translated into English. Our next surprise came when we heard a commotion outside, and Miss Baskerville, of China, entered. We had expected her to join us earlier in the afternoon, but she came in by a late boat. We had quite a "spread" when we all opened our lunch boxes, and we kept up a chatter almost equal the Japanese in the next room.

About ten o'clock we were awakened from our first nap by a knock. Our host asked if we were ready to go to his friends to sleep. As we had just managed to get dried out, and as it was raining outside at that present moment, we didn't feel that we were exactly ready. We told him that we were perfectly all right, and he finally left. At last, after a long discussion in the next room, things became quiet once more, and we started in on our second nap. Again there was a knock and the screens were pushed aside and "mine host" appeared with a load of quilts and comforts.

We received them gladly and thought *surely* we were settled for the night that time; but not yet. After another half hour he appeared on the scene again; this time with a mosquito net. We had reached the point where we thought that even mosquitoes couldn't keep us awake, so we thanked him and told him we didn't need it.

After a night of peaceful (?) slumber, we began early the next morning to make preparations for our departure—Miss Baskerville to go to Kwangju to finish out her visit, and we to Mokpo and thence to Chunju and home!

I am writing this on the boat en route. We are the only foreigners. As it is raining and we can't stay outside, we are all in the little saloon. A Japanese gentleman is in the corner asleep. Miss Colton is here by me in the same condition. A very much "dressed up" Japanese, whose costume consists of high boots, dark trousers, short, white coat, and very high collar, is playing checkers with his partner. Of course they are smoking cigarettes. I have just been practicing my limited supply of Korean words on the deck boy, who is a very bright fellow; he actually understood me.

Am sorry we are missing so much of this lovely scenery. The river winds in and out among the most beautiful islands. We have just passed a bold, rugged cliff, on the other side of which was a pretty bamboo grove. I wish some of the folks at home who think, as I thought before I came out, that Korea is a bare, bleak, rugged country, could see some of these beautiful places. I have never seen anything prettier even in Montreat, in our dear Old North State!

*Chunju, Korea, August 20, 1912.*

## THE STORY OF THE GLUTTONOUS SPIRIT

REV. L. TATE NEWLAND.

**L**AST Sunday night, as a party of us were going to a neighboring village to a Sunday-school, we saw in the distance a little fire burning, and upon getting close to it the Korean boys, who were

with us, called out, "Quisin spirits," and made a wide detour around the place. Then we saw what it was—some rice, meat, Korean pickle, and vegetables piled out on some corn blades in the middle of the

road. I knew at once that it was some kind of spirit worship, so I asked my teacher the next morning what it meant, and he told me about the gluttonous spirit worship.

When a heathen gets sick, especially with a sick headache, he calls in the sorcerer, who is apt to tell him that the gluttonous spirit has hold of him and must be appeased. The man then goes to the nearest cross-roads and makes his offering. As this spirit is a great eater, only good food will do for him, and the better the food and the greater the quantity, the sooner he will leave. The friend of the sick one takes of every variety of food in the house, prepares it nicely, and then going to where there is a cross-roads, spreads this out very carefully, and if at night, makes a light so that the spirit can see, and no matter which road he happens to be traveling on he is sure to find his food, and after he has eaten he goes his way, and the one making the offering is cured.

I then asked my teacher if the offering were in vain if the food were still there in

the morning. He said that made no difference, for the spirit would take what he wanted, and this would be the part we could not see. The food is generally eaten by dogs or the birds, but the person offering seems to have done all that is required of him when he put the food out, and after that it does not matter what happens to it.

I think there is even in this custom a faint adumbration of the true religion of Jesus Christ. The sacrifice is always made at the intersection of a cross-roads or at a cross. To the cross he brings his offering that he might worship not the One who died on the cross, but the Evil One who sent our Saviour to the cross. They have the idea of the cross, alright, which idea is interwoven with most of their religious rites, but they fail to see the One who died there for them. Pray with us that we may show them the true cross and the One who died there for them, so that they will come not with meat and drink, but with the better sacrifice of a broken and a contrite heart.

*Kwangju, Korea.*



Scene near Tokio, Japan.

## THE EMPEROR'S FUNERAL

MRS. A. P. HASSELL.

YESTERDAY was Friday and the 13th. You, of course, know what was happening here—the Emperor's funeral. Since the Emperor's death, we foreigners, as well as the Japanese, have been wearing either mourning badges, crepe bows, or a crepe band on the sleeve. Early yesterday morning, as I passed through town, I watched the different Japanese flags with the strips of crepe go up in front of each door, and then a great big white lantern was hung up to light his spirit to the better world. By the way, one man in Tokyo, when he found out what lanterns would be used, cornered the lantern trade and got himself into a little trouble.

Last night, at 7:30 o'clock, Mr. Hassell and I went to the funeral service that the Christians held at the church here. Just a few funeral songs from the hymn-book and a talk about the Emperor's life, and we closed at 8:30. On the way back, by the light of the many funeral lanterns, we could hear the temple bells all over town

tolling. One tolled every fifteen minutes until morning.

The heathen of the town also had a funeral service. We walked by and looked on for about five minutes. A large place was fenced in and bamboo trees set up along the fence three yards apart, these being joined with a rope, from which hung little strips of white paper. In the center of this place a stand was erected, and two pulpit places arranged for the priests. A great crowd had gathered, and many more were coming from all directions—all wearing their best clothes. All trains stopped for three minutes in the middle of the night. Yesterday, to-day, and to-morrow are holidays, scarcely any work being done anywhere. To-day's paper tells us that General Nogi and his wife committed suicide last night just as the procession began. That is a very ancient custom. They desired to accompany and serve him in the spirit world.

*Takamatsu, Japan, Sept. 14th.*

## KOBE THEOLOGICAL SCHOOL NOTES

REV. H. W. MYERS.

WHAT shall I do, because I have no room where to bestow" all our new students? There is no need of pulling down anything, but we are in great need of more dormitory space, and a place for our library. The generosity of a Japanese gentleman, the gifts of a few foreign friends and the substantial support of the Executive Committee have enabled us to plan for a modest combination of library and dormitory that will meet our most pressing needs. Some generous friend will have to give us a lot before we can put up another building, as we have no more room.

Among the new students to enter this fall are two young Koreans who are sup-

ported by the gentleman who is helping us build the new dormitory. He is planning to take the theological course him-



Toyō River, Toyohasi, Japan.



self, not to become an evangelist, but as a help in his Christian life and service.

The next graduating class will have five members, and we will have work waiting for them all. In Japan, as perhaps everywhere else, there is a great demand for strong, evangelical gospel preachers, who are sound in the faith, and who can build up believers in faith and holiness. Kobe Theological School stands squarely on this basis, and by God's help we are sending out men of the kind needed. May they all be filled with the Spirit, and thoroughly furnished for the work of the Lord.

The school and the evangelistic work of the city have made a great gain this fall

in the acquisition of the Rev. Z. Yatsu, who has just come to us. In addition to teaching, Mr. Yatsu is to have charge of the preaching in the handsome new chapel that has just been rented on Koto-no-cho, where we hope soon to have a strong, self-supporting church to add to the four already existing in Kobe.

Our deep sympathy goes out for Mr. Naito, who has this summer lost his wife. Her life was a beautiful one, and her death triumphant. The verse that she selected for her grave was John 14: 6, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me."

*Kobe, August 26, 1912.*

## BRIEF NOTES OF ANNUAL MEETING IN KOREA

A RECENT letter from Dr. R. M. Wilson, of Kwangju, Korea, contains the following report of the Annual Meeting, held in Kwangju in August:

This Annual Meeting was unusually quiet and peaceable, and lasted only eight days. I was chairman and Mr. Winn was secretary. Though the meeting took place in August, the weather was quite pleasant and all seemed to have a good time. We were all pleased with the new recruits. On the last night we had a song and praise service that was splendid, thanking God for all His goodness in sending out so many new workers. At this time special prayers were offered for those who are at home on account of sickness. Such prayers were offered many times during the meetings. A letter from Mr. Harri-

son telling of his safe arrival and improvement was read, and was cause of thanks.

Our station had a severe shock in the transfer of Mr. Coit and Mr. Preston to the new station. Mr. Dodson and his sister were sent here. Mr. McEachern was located at Kunsan, Miss Kestler transferred to Chunju, and Dr. Oh left at Mokpo. My brother, T. E. W., is to come to this station when he comes out next summer, for which I am happy. I have another brother who has volunteered and hopes to come out as soon as he takes his medical course, which he is just starting.

We are looking for Mr. Preston and his team of workers in two or three weeks from now. Mr. Preston has done fine work for this mission while at home.

Dr. Daniel has another boy added to his family, and also Dr. Patterson; this is his first.

I had a heavy medical work last year. My new hospital is in use, and like it so much. Have it equipped with fine heating plant and water works. Wish you could drop in and see it.

We ordained two elders in our local church this week—Mr. Kim and my assistant, Mr. Choe. They are fine men.

Presbytery meets next week at Kunsan, after which our people go to Seoul for the usual meetings.



Residence of Dr. Wilson, at Kwangju

Mr. Swinehart is doing fine work, and is a great help to our mission. He is especially interested in Sabbath-school work and is doing much toward this work. Miss Fitch, who came out with him as a teacher, was asked to join our mission,

and we are waiting her appointment by the Committee. She took her language examination for first year, and is working like an old missionary.

Brethren, pray for us.' 1 Thessalonians 5: 25.

## PERSONALIA

REV. N. G. STEVENS, of North Carolina, and Miss Annie Laurie Musser, of Washington, D. C., both missionaries en route to Africa, were married at the Bow Road Presbyterian Church, London, September 26, 1912. Their card announced they were "At home, Luebo, Congo Belge, Africa, December 15th."

We wish them a Merry Christmas and a Happy New Year, and the fulfilment of every pleasant dream which either of them has had while pursuing their romantic wedding journey across the ocean and over the Congo railway, and up the Congo, Kassai and Lulua rivers all the way to Luebo.

The wedding card did not announce the officiating clergyman, but as Dr. Morrison was in London, we think it more than likely that he was the one to discharge this interesting and important duty.

A friend writing from Knoxville, Tenn., on October 6th, says:

"Miss Jourolmon left us last night for China, and was one of the happiest women you ever saw. Our society, with the exception of \$27.00 sent by Madisonville Society, raised the \$500 for her boat. She had a vietrola, a fireless cooker, and numerous articles given her that might be of value to her in her work. She was an inspiration and our only regret is that Dr. Chester would not let her stay at home more."

We think it only fair that, as some compensation for the hard work she did while at home, Miss Jourolmon should know some of these nice things that are being said about her since she is gone.

We note the change of address of Mrs. W. C. Buchanan from Washington, D. C., to Gore, Va. It was thought that this change would be beneficial to the little boy whose failure of health was the immediate occasion of Mrs. Buchanan's return home. We trust that the mountain air will soon reinvigorate the little boy and that he will get strong and well. Mrs. Buchanan's friends will please note the change of address.

After having purchased his steamer tickets and made all arrangements for sailing during the present month, Rev. George Hudson was taken suddenly ill, and has had to postpone his sailing indefinitely. He is now at Clifton Springs, N. Y. Dr. Robinson writes us that on examination he finds no organic trouble, and that he feels confident that in two months' time, during which Mr. Hudson should have perfect rest, he will be entirely restored to health and able to go on to China.

Mrs. Hudson is waiting at Davidson, N. C., on Mr. Hudson's recovery.

Rev. and Mrs. W. B. Harrison, after a rest of some weeks at Hood River, Oregon, are now in Louisville, Ky., where they can be reached at 2419 Longest Avenue. At the time of leaving Korea, Mrs. Harrison was reported to be in such delicate health that serious anxiety was felt on her account. Reports from her since her landing have been very encouraging, and a note from Mr. Harrison, which is the occasion of this paragraph, informs us that she still continues to improve. We trust that by the time this item sees the light she will have been restored to her normal health.

## EXECUTIVE COMMITTEE MEETING NOTES

**T**HE Executive Committee of Foreign Missions held its regular monthly meeting at the Mission Room on Friday, October 11th.

The Executive Secretary made a statement of the condition and present outlook of the work, and read on Open Letter to the Churches, which the Committee approved, and which has been printed in the Church papers.

It was ordered that all missionaries at home on furlough should direct their efforts as much as possible, while visiting among the churches, to the work of bringing up all Forward Movement churches supporting individual missionaries to a subscription basis of \$1,000. The Executive Secretary was also instructed, while directing the movements of our furloughed missionaries and other Forward Movement workers, to continue his efforts, as far as circumstances would allow, to secure spe-

cial gifts for the urgent needs of the cause.

Rev. and Mrs. Thomas L. Harnsberger, of Horton, Va., Mr. J. M. Wilson, of Louisville, Ky., and Miss Martha Cecil, also of Louisville, Ky., were appointed as missionaries to China.

A letter of congratulation to the faculty and trustees of Union Theological Seminary on the occasion of the seminary Centennial Anniversary, to be held in Richmond, October 16th, was adopted and ordered to be sent.

Dr. J. G. Prichard, of the African Mission, on account of continued attacks of African fever, was granted an indefinite extension of his furlough, and the Secretary was instructed to inform him that the Committee would gladly accept his help in the home field as circumstances and opportunity may render practicable.

The Treasurer's Report was presented and adopted, and is published elsewhere.

## A CALL TO PRAYER

**T**HE Executive Committee of the Laymen's Missionary Movement ventures to request the missionary agencies of the churches to set afresh before the Christian men of North America the fundamental need of a new life of prayer in connection with the work of missions as the providence of God is now pressing that work upon the Christian Church.

It is clear that the missions of Christianity in foreign lands are moving forward with widening success, evidenced in the increased membership of the native churches and their advancement in self-dependence and vitality, and in the pervasion of the life about them by Christian principles. For this we rejoice and thank God. It is clear also that the missionary interest at home has become more intelligent and sympathetic and that it is more widely diffused than ever before. For this also we rejoice and give thanks. It is

clear further that God is stirring the nations as they have not been stirred before in our time, and that the mind and heart of the non-Christian world have been opened to the entrance of the Gospel as they have not been opened before at any time. For this we rejoice and give God thanks.

But it is also clear that neither the measure of our effort abroad nor the depth of our missionary interest at home is sufficient to deal with the present emergency or to ensure the immediate discharge of the duty of the Church of our generation to the non-Christian world. Something more is needed. We do not believe that it is primarily more opportunity for knowledge of missions, or more evidence of the efficiency and divine warrant of the missionary enterprise. What is needed is a great expansion of the volume of our effort which will make it adequate to cope with our task. And even more, there is



need of a deep and transforming invasion of our Christian character and service by the love of Christ and by the sacrificial life to which we are called by the Cross.

The Laymen's Missionary Movement has sought for six years to awaken the laymen of the American and Canadian churches to their missionary duty, and its experience has convinced it that the greatest need of the present hour is not organization or education or agitation, but prayer and the depth of life in God which flows from prayer and from which prayer flows. And the Executive Committee of the Movement appeals to the missionary

boards and societies to lay before the churches which they represent this supreme and primary need in the hope that the men of all the communions may come to God in the devotion of a richer love and a fuller faith, and in the actual practice of believing and persistent prayer, and that the unwithholding and sacrificial devotion of our lives may be given to Him whom we call Lord and to the accomplishment of His will for the evangelization of the world.

(Signed) SAMUEL B. CAPEN,  
*Chairman.*

## CONVENTION DATES OF THE LAYMEN'S MISSIONARY MOVEMENT

SEASON 1912-'13.

Reidsville, N. C.....	Sept. 16-17	Rochester, N. Y.....	Jan. 21-22
Fulton, N. Y.....	Sept. 29-30	Lansing, Michigan.....	Jan. 26-27
Cortland, N. Y.....	Oct. 6-7	Richmond, Ind.....	Jan. 30-31
Norristown, Pa.....	Oct. 8	"Indianapolis Simultaneous Canvass".....	Feb. 1-2
Syracuse, N. Y.....	Oct. 14-15	Newbern, N. C.....	Feb. 6-7
Waterloo, Iowa.....	Oct. 20-22	Altanta, Ga.....	Feb. 9-10
St. Joseph, Mo.....	Oct. 24-25	"Richmond Dinner".....	Feb. 12
Ashland, Ohio.....	Oct. 27-28	Johnstown, Pa.....	Feb. 23-24
Durham, N. C.....	Oct. 31 to Nov. 1	Altoona, Pa.....	Feb. 25-26
Toronto Anniversary.....	Nov. 9-10	Elmira, N. Y.....	March 2-3
Detroit Campaign.....	Nov. 10-24	Tiffin, Ohio.....	March 6-7
Detroit Dinner.....	Nov. 11	Springfield, Ill.....	March 9-10
Buffalo, N. Y.....	Nov. 12-13	"Chicago Dinner".....	March 11
Williamsport, Pa.....	Nov. 14-15	St. Louis, Mo.....	March 12-13
"Minneapolis and St. Paul Missionary Discussion Groups".....	Nov. 17-22	Houston, Texas.....	March 16-17
Rock Island, Ill.....	Nov. 17-18	Wilmington, N. C.....	March 20-21
Lima, Ohio.....	Nov. 24-25	Ithaca, N. Y.....	April 3-4
Wellsville, N. Y.....	Nov. 24-25	Traverse City, Mich.....	April 7-8
Salisbury, N. C.....	Dec. 4-5	Madison, Wis.....	April 10-11
Dallas, Texas.....	Dec. 8-9	Lexington, Ky.....	April 14-15
York, Pa.....	Jan. 12-13	Columbus, Ga.....	April 17-18
		Asheville, N. C.....	April 20-21

## OUR OWN MISSIONARY MAP OF THE WORLD

We are pleased to announce that a Missionary Map of the World, showing our own Southern Presbyterian stations, will be ready for delivery not later than December 1st. This map is 30x48 inches, printed on cloth, and can be easily folded. It shows the religious divisions of the world, and also gives statistical reports of the various denominations. The price

of the map is easily within reach of all, it will be sent postpaid for \$1.00. We are sure that this map will fill a long-felt need in our societies and study classes. Let us show our appreciation of the Committee's help in getting out this map, by ordering promptly from Executive Committee of Foreign Missions, 154 Fifth Avenue North, Nashville, Tenn.

## “The Love of Christ Constraineth Us”

### How Much?

<p>“The night lies dark upon the earth—          And we have light;          So many have to grope their way—          And we have sight.</p> <p>One path is theirs and ours—          Of sin and care—          But we are borne along,          And they their burden bear.</p>	<p>Foot-sore, heart-weary, they          Upon their way,          Mute in their sorrow, while          We kneel and pray.</p> <p>Glad are they of a stone          On which to rest,          While we lie pillowed on          The Father's breast.”</p>
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—Selected.

## FOREIGN MISSION TREASURER'S REPORT

Receipts for October, 1912.		
SPECIALS .....		\$ 2,371 44
REGULAR.		
Debt Fund .....	\$ 882 80	
Current Funds .....	30,857 99	31,740 79
Total Receipts for October, 1912 .....		\$ 34,112 23
Receipts for October 1911 .....		51,191 11
Loss for October, 1912 .....		\$ 17,078 88
Receipts from April 1, 1912 to Nov. 1, 1912.....		\$205,234 65
Receipts for corresponding period last year.....		202,386 26
Gain for Fiscal Year .....		\$ 2,848 40
BANK BALANCES.		
Special Account Credit in Bank .....		\$ 4,288 19
Regular Account Overdraft .....		2,130 26
LIABILITIES.		
Due Missions .....	40,322 60	
Bills Payable—		
Borrowed Money .....	\$80,052 00	
Accepted Draft of Mission Treasurers .....	56,201 88	136,253 88
Overdraft in Bank .....	2,130 26	183,706 74
Less Advance Payments to Missions .....		6,323 55
Net Liabilities, November 1, 1912 .....		\$177,383 19

The falling off in receipts from September 1st to November 1st, was \$28,500, as has been stated in the “letters to the churches.” The receipts from April 1st to September 1st were about \$30,000 more this year than last, though a telegram sent from the office to the Executive Secretary confused the figures and led to the statement that up to September 1st the receipts were fairly abreast.

W. H. RAYMOND, *Treasurer.*

*Nashville, Tenn., Nov. 5, 1912.*

## FOREIGN MISSION PROGRAMS FOR DECEMBER

Arranged by Miss Margaret McNelly.

### SENIOR.

#### TOPIC—CUBA.

**Hymn**—All Hail the Power of Jesus' Name

**Scripture Reading**—A Mission Alphabet.

**Prayer**—(a) That God would raise up volunteers for the work in Cuba.

(b) For the strengthening of the Church in Cuba.

(c) For the health of the missionaries.

(d) For the outpouring of the Holy Spirit.

**Hymn**—Throw Out the Line-Line.

**Reading**—The Need for a Great Love of Souls.

**Topical**—Scripture Circulation in Cuba.

An Account of Pepilla Mestres.

Do Roman Catholics Need the Gospel?

**Recitation**—What Then?

**Solo**—Selected.

Minutes.

Roll Call.

Business.

**Hymn**—Joy to the World.

Close with the Mispah Benediction.

#### Suggestions.

Let the Scripture Reading be responsive. The Leader may call out the letters of the alphabet, and the member having the verse beginning with the corresponding letter, may repeat her verse.

The book, "Advance in the Antilles," by Howard Grose, will be found most helpful in preparing supplemental material for the program.

Make earnest prayer for the needed volunteers for Cuba. Our force there has been depleted on account of the ill health of some of our missionaries.

### JUNIOR.

#### TOPIC—CUBA.

**Song**—Bring Them In.

**Bible Reading**—Exodus 32 1-10

**Prayer.**

**Song**—Selected Minutes.

**Roll Call**—Answer with a verse of Promise Business.

**Questions**—1. When was our mission opened in Cuba?

2. How many missionaries have we there? How many Stations?

3. Is the work encouraging?

4. Are there other Protestant bodies now laboring in Cuba?

5. Why were Protestants so long in entering Cuba.

6. What was the religion of Cuba?

7. Is the way now opened for Protestant preachers and teachers?

8. Have they grown tired of Spanish priests?

9. Did they also help the Spanish oppress the Cubans?

10. Is our work there worth while?

**Recitation**—What Should We Do for Missions?

**Topical**—Something About Cuba Children in Cuba.

**Story**—Gems for His Crown.

**Song**—When He Cometh.

Close with the Lord's Prayer in concert

#### Suggestions.

After the Scripture Reading, let the Leader ask the children questions on why the making of the golden calf was wrong, etc. In this way, bring out what ideas the children have of the incident.

The recitation can be easily divided and the parts given to several children, so that all may have a part in the program.

Instead of reading the story, "Gems for His Crown," let one of the children take the part of Minnie, and the Leader that of "Auntie," giving the story as a dialogue, thus making it more real and attractive to the children.

## JOINING A METHODIST CHURCH IN CHINA

A Canadian Methodist missionary gives an account of the preliminary training which an applicant for church membership has to go through before he is in "full and regular standing."

"For the first three months all regular attendants are counted as guests or adherents. If they buy a Bible, hymn-book and catechism and learn from memory the Doxology, the Ten Commandments and the Lord's Prayer, they may then be called 'inquirers.' Now they have three months' further study. They must learn to repeat the names of the books of

the New Testament, the Beatitudes, the Apostles' Creed, catechism and a hymn. If this is done and all idols are put out of their homes and shops they may be promoted to the rank of catechumens or learners. Six months more must be spent studying the books of the Old Testament, Psalm xv., further catechism and a hymn, 'I hear Thy Welcome Voice.' If together with a memorizing of these there are manifested signs of the new birth the rank of probationer is granted. Three months' further study of the Life of Christ, memorizing I Cor. xiii., and further catechism lead to a reception into full membership."



# THE MISSIONARY SURVEY

W.C. SMITH MANAGING EDITOR

Volume II. DECEMBER, 1912 Number 2.

Published monthly by the Presbyterian Committee of Publication,  
212-214 North Sixth Street,  
Richmond, Virginia

## EDITORIAL

Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

### TO YOUR KNEES, O ISRAEL!

IN HIS recent book, "The Call of the World," Mr. W. E. Doughty says that "one of the most impressive evidences that the leaven of Christian civilization is at work in the non-Christian world is the fact that there are widespread changes taking place. God has been shaping and preparing the nations in the interests of a world-wide gospel. The extent and character of these changes make the present the most momentous hour in the history of the non-Christian world."

Again, in speaking of the challenge to all Christians made by the present great crises in various parts of the non-Christian world, he says: "One of the best tests of the measure of a man is in his relation to great forces and opportunities and tasks. A small man will either be unconscious of their presence and significance, or will be overwhelmed by them, and therefore, inactive or inefficient. On the other hand, a man who is really alive will rejoice that it is given to him to relate himself to life's greatest forces and opportunities and tasks."

A great crisis is on. There is spiritual unrest all over the world. Whole nations are losing their anchor-hold on old ideals and are drifting. Surely there never was a more favorable time for the Light to shine on the Rock of Ages—to shine with all its power and point men to Christ.

God has honored the militant forces of the Southern Presbyterian Church by disposing them at strategic points in the

great world-wide struggle that is going on. China, Korea and Japan, after unprecedented political, commercial and social upheavals and readjustments, are plastic with reference to religion. Our missionaries are at the creative thought centers of these nations, and in some cases peculiarly connected with them. In Africa, where Mahommedanism holds large sway, and Romanism is making a desperate effort to take its place, our missionaries in a vast territory are in position to reach thousands first with the gospel. In the Latin countries to the south of us, where millions of priest-ridden people are endeavoring to throw off the yoke of the Romish hierarchy, our missionaries are finding open minds and hearts for the reception of the Truth.

In our own land our Church occupies a strategic point, and to be made more so by the opening of the Panama Canal, when the tide of commercial interests will greatly swell the South's population and advance material values. With these will come a greater volume of immigration and increasing social problems, the happy solution of which can only be brought about by the application of Christian principles and ideals.

The Church must not only be strong and active to meet her opportunity abroad, but must fight for her very existence at home. Fighting courageously at home will make her stronger for outside work.

If ever there was a time to "Watch and Fight and Pray," it is now.

Watch. To those who have observant minds, there never was a more intensely interesting period, for surely at no stage has the world been more active at history-making. And surely there was never greater need to guard the walls of our spiritual citadel. A materialistic age is crowding our thought and time with matters of worldly value, and coincident with it is an unusually subtle encroachment of dangerous philosophies, false ideas and destructive criticism of God's Word. Therefore, Watch.

To the Fighter—the soldier of the Cross—it is a time of wonderful opportunity, for never in the world's history has there been greater promise of conquests for the same expenditure of effort. God's power has always been the same, but to-day there is more human material in this world for it to operate upon than ever before, and by the evidence at hand, we may judge that God is disposed to give wholesale victories to His hosts. Therefore, be up and doing.

But, above all things, it is the great time of Prayer. "Prayer moves the Hand which moves the World." The soul poured out in prayer is invincible, where an army would fail. Archimedes said: "Give me a lever long enough and a prop strong enough, I can single-handed move the world." Jesus said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

After all, prayer is the lever resting upon God's word, which shall, through God's Spirit, bring things to pass.

Let us be definite in our prayers.

Let's do not range all around the earth in a hazy sort of way, but focus upon concrete need. This is not presumption. Of course, He knows the needs better than we do, but He will teach us what to ask for if we will use the means to know which He has placed in our hands. God blesses definiteness in prayer. He blesses intelligent prayer. Why? If for no other rea-

son, because when we pray with an intelligent apprehension of the need, we pray with greater power.

One helpful means of knowing what to pray for with reference to our own Church's needs is the Prayer Calendar. All the Executive Committees have now combined their interests in one Calendar of Prayer for the year 1913. This calendar is not only a roster of the workers at the front, and a very complete mirror of the varied character of their work, but is also a symposium of daily prayer promptings. One beauty about it is that as we use this little guide from day to day we are acquiring a knowledge of the great work in the field, which could hardly be gained any other way—a prayer knowledge. One cannot pray for God's servant and that servant's work without having his interest quickened in the cause; a quickened interest makes fervent prayer, and fervent prayer availeth.

It would seem that God is calling thousands to specialize in prayer, by limiting their opportunity for the use of other weapons in the Christian warfare. We are all the time wishing we were so situated that we might go to the field, or that we might make large gifts to support others there. Maybe God is showing us by these very limitations at which we chafe that He has specially designed for us to "Go" to our knees and there secure greater support through intercession.

Therefore, To Your Knees, O Israel!

"More things are wrought by prayer than this world dreams of," said Tennyson. Some day the world will rouse from its dreams and stand in amazement as it sees what God's faithful ones have wrought upon their knees.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

#### CHINA

A high Chinese official recently won to Christ undertakes the support of twenty of the ablest preachers than can be found, at an annual expense of \$7,000.—*Missionary Intelligencer*.

## GOING UP

TO THE MISSIONARY SURVEY's friends who have so faithfully worked to secure renewals and new subscriptions, we are under many obligations. We have kept up a lively correspondence with them through October and November, and latterly have sent them lists of subscriptions expiring in November and December.

We believed that sending early a list of these expirations would be a distinct aid to them, placing in their hands, in advance, the information needed. The month of December will be a busy one for all, and the holidays coming in the latter part of it will put an effectual check upon canvassing therefore, it is a good plan to get renewals attended to and secure such new subscriptions as may be available, before the rush comes on.

It was with this idea in mind that we have been sending out advance notices of the November and December expirations. Many requests are being received for sample copies. This is an indication that many intend to work for new subscriptions. There are other signs and rumors in the air which promise an increase in circulation and Christmas joy for "Jack" (see front page). This leads to the further remark that "Jack" seems to have struck a soft spot in many hearts. He receives numerous messages in the letters coming to the editor's desk, and a few are actually addressed to him—all cheery and encouraging, with exhortations not to give up, but keep climbing, until success is achieved.

## PASTORS HELPING

A NUMBER of pastors, who believe THE MISSIONARY SURVEY can be made a distinct aid in arousing interest in the Church's benevolent work and cultivating a spirit of service and sacrifice among the membership, have done splendid work promoting the circulation of the magazine.

These pastors have devoted two or three minutes at the morning service to a spirited mention of THE MISSIONARY SURVEY its purpose and scope, as they

held up a copy of it before the congregation.

This December number would be a good one to exhibit in this way. Its cover is so attractive that, coupled with such commendation as a pastor might consistently voice in behalf of its contents and small subscription price, the presentation would be almost sure to bring new subscribers to our list.

Pastors, won't you try it?





# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR  
P. O. DRAWER 1686, ATLANTA, GA.

## THE WOMAN'S AUXILIARY

**W**ITHOUT concerted action, almost without organization, each Women's Missionary Society acting independently of the other, the noble women of our Church have done in the past forty years a grand work for the development of the Church and the extension of the kingdom of Christ. In no spirit of boasting, it can yet be truthfully said that no body of Christian workers anywhere can challenge the results of the labors our Women's Missionary Societies as in any way inferior to others. If separate and isolated work has been good, why should not organized and wisely directed efforts produce even better results? It was this consideration which induced some of the leaders to raise the question of a general organization, under the supervision of a woman Superintendent.

There was no thought for one moment of a Woman's Board, independent of Presbytery or Assembly. Being loyal to the best traditions of our Church, these leaders of thought went directly to the General Assembly for advice and action. Differences naturally existed, and sharp discussion followed; but when the Assembly devised a plan safeguarding the whole movement, there was practical unanimity and loyal co-operation.

The name selected for the organization was the Woman's Auxiliary, and Mrs. W. C. Winsborough was unanimously selected as the first Superintendent, to organize

the work. No better selection could have been made. The movement was largely born of her thought and love, and she is gifted in public speech as well as in organizing ability. It is regretted that she can only serve temporarily, but the Lord will guide in the selection of the permanent head of the work.

The object of this new organization will be mutual advice, wise co-operation, and a standardizing of the work of each Society, as well as furnishing a permanent and systematic record of Women's Work. The Superintendent will have her hands and heart full. Mrs. M. A. Howison, of Staunton, Va., was appointed Treasurer of the Woman's Auxiliary, to whom remittance should be made by Missionary Societies and individuals for the support of the work.

One of the problems will be the handling of the finances for securing the best results. The schedules adopted by the General Assembly will be followed in the distribution of the funds of the Societies. The easiest method, perhaps, will be for the Society to take out first all local and charitable pledges, and then distribute the benevolent funds strictly to each Executive Committee, according to the schedule of the Assembly.

At the very beginning of this organized life of Women's Societies, may we not expect the prayers of the whole Church for

its success? Will not pastors and sessions give the new movement hearty and liberal support? Will not the Christian women of our churches who have not identified themselves with local societies recognize their responsibility and the splendid op-

portunity afforded in this new movement to join with their sisters in "coming to the help of the Lord against the mighty" forces of evil, and take some more earnest part in the evangelization of the world at home and abroad.

## THE HOME MISSION CONVENTION IN FEBRUARY

THE Conventions of the Laymen's Missionary Movement at Birmingham and Chattanooga, in the interest of Foreign Missions, are recognized as two of the most remarkable gatherings of men ever held in the United States. They exceeded all expectations in power, zeal, and results. They gave an impetus to Foreign Missions which will be felt around the globe.

One of the indirect influences of these great Conventions has been a growing desire for a similar Convention in the interest of Home Missions. This feeling gained momentum until it found expression at the last Assembly in a recommendation from the Systematic Benevolence Committee and in overtures from various Presbyteries, requesting such a Convention.

The Assembly seemed more than pleased to grant these requests, and directed the holding of a Convention, under the joint

auspices and earnest co-operation of the Executive Committee of Home Missions and the Laymen's Missionary Movement. The matter has been definitely determined, and the details will be announced in the near future.

In the meantime, will not the Church be giving itself to prayer for the success of this Convention, which we trust will be epoch-making in the sphere of Home Missions? Will not the homes where family altars are maintained, make this gathering one of their daily petitions? Will not ministers make public petition for it in the worship of the sanctuary? Pastors are asked to keep the matter before their people, and seek to secure representative men as delegates. Suggestions are invited from all sources. The Laymen's Missionary Movement will be largely in charge of the details which, judging from their past able management, guarantees that it will be handled in a wise and efficient manner.

## SECURING NEW MEMBERS

It is often cause for mourning in our Societies that so few belong, or are interested in the work. What shall we do about it in our Church? First, make the meetings kindly, cordial, social, with good programs, well prepared on one definite subject each time. Choose the day and hour most convenient for all. Have each meeting well announced in the pulpit or on the church calendar. Begin on time, close on time; busy women have no time to lose.

Now that we are sure of a good meeting, quietly meet together in advance of the date and talk the matter over; not all the society; just the officers and a few most interested. Pray about it together. Ask the Lord to guide and direct. The work is His, the land is His, and we honestly wish to do His will in making and keeping this a Christian nation.—*The Home Missionary, Muhlenburg Presbytery.*



## WOMAN'S WORK—DECEMBER—CHRISTMAS

**I**T IS stimulating now and then to travel a new road between the same points, if only to prove that one is not addicted to ruts.

For this reason, and others, the December subject, "Woman's Work," is given entirely different treatment in this issue. Ever since there have been distinct Home Mission topics, December has been devoted to the consideration of methods in women's and children's missionary work. After all, once a year is not too often to consider so important a matter, and many of our women have expressed their appreciation of the great help obtained from the December numbers.

But now that our Woman's Auxiliary has its own department in *THE MISSIONARY SURVEY*, and a most able Superintendent, whose duty and pleasure it is to assist the societies and our women in unifying and improving their methods of work, this annual feature of the Home Mission department is not so necessary, and may be with profit intermitted occasionally.

Under Woman's Work, no matter how treated, should certainly come whatever concerns the welfare of women and children, and of the home. That was, we may say here, a noteworthy achievement of the

last United States Congress which created a Children's Bureau, and placed at its head Miss J. C. Lathrop, a woman who has given years of her life to the conservation of neglected childhood.

"This newest branch of our government service will exercise no authority whatever over children, and will take no account of prosperous or even middle class families except in the preparation of general statistics covering our whole juvenile population; but will concern itself with the less fortunate of our junior residents. The four classes upon which the governmental searchlight will be turned, will be: afflicted, dependent and delinquent children, and children at work—that is, the child laborers of our mills, mines and factories, the growing shame of prosperous and supposedly enlightened America. The Bureau is empowered also to secure information and report upon the questions of infant mortality, orphanage, juvenile courts, accidents and diseases of children, conditions of labor, legislation, the desertion of children by parents, the birth-rate, dangerous occupations, and many more. The Bureau will also be a clearing house for the most improved ideas which may develop in connection with child welfare. It is expected that the result of this method of keeping the whole country in step with the march of progress will be more modern and uniform laws and regulations for the protection and betterment of all children."

What a combination to conjure with: Woman's Work—December—Christmas. In the weeks following last Christmas, so



many letters were received from Home Mission workers, telling of the happy times that sympathetic friends had made possible for the children under their care, that we wanted our readers, too, to know all about them. But the holiday season was then past, and other subjects were claiming attention. However, right then and there the decision was made to have the Home Mission department of THE MISSIONARY SURVEY for December, 1912, in large measure, a Christmas number.

This will not only give all a foretaste of the joys of the blessed season we celebrate, but will perhaps bear equally beautiful fruit in determinations registered and carried out to give pleasure to more of Christ's little ones and needy children. We too often forget whose birthday it is we celebrate, and that our principal pleasure should be to give true happiness to

others, especially to those of whom He has said, "Ye do it unto Me."

Is there not another opportunity that we frequently lose, being engrossed in the surface pleasures of giving and receiving from family and friends? Hearts that we often think are cold and worldly are more tender at this time when love reigns, and might be responsive to our "word in season."

Of what moment is it to us that the Lord Jesus Christ came to save the whole world? He has entrusted to you and to me the making known of this salvation. Are you a bearer of the message that the angels sang—"Glory to God in the highest, and on earth, peace, good will toward men?" But what will this promised "peace and good will" avail if those to whom the message is given refuse or neglect to carry it to others?

## CHRISTMAS AT NACOOCHEE INSTITUTE

MRS. REBECCA GALLOWAY COIT.

**W**E CERTAINLY had a rousing Christmas and lots of it. Our good Georgia friends remembered us so bountifully that we were enabled to extend our Christmas for many miles round about.



Going to the Christmas Tree

At our dormitory, school and summer school points, we had no less than eight Christmas trees put up, and we did have a jolly time. They were trees that were worth while, and that carried great gladness into not less than four hundred lives.

First the dormitory students gave the faculty a splendid tree with an enjoyable program and supper attached. A very happy time was spent, and the already existing bond of affection between teachers and scholars was more fully strengthened.

The big event of our Christmas season was our central school tree. We did have a time long to be remembered. Children in front of us, children in the rear of us, children on the right and left of us. Children big, little and wee, and their parents abounded. Laughter, bright faces and sparkling eyes filled the room.

They surely did sing and wait patiently until the fat stockings and other nice gifts could be handed out. The large stage was beautifully decorated with trees, evergreens, tinsel, glittering ornaments and burning candles.

A number of Christmas carols and hymns were sung, Scriptures read, and an address given on the coming of Christ into the world. Special pains were taken to honor the dear Lord Jesus, and to impress the lessons of his birthday. It was indeed an occasion of spiritual uplift, and some two hundred people went to their homes with a clearer thought of the Christ, and a greater love for their valley school.

The summer school points remembered were Asbestos Mine, Union Grove, Union, Monroe, and Hickory Nut. One other place was provided for by the teacher of last summer, who very generously supplied everything needed for that more remote school, Duke's Creek.

Owing to being unable to be in two or more places at one time, our superintendent and his helpers were not present at Asbestos Mine tree, but sent over a goodly supply of cheer, and the good friends over there did the rest.

Christmas trees at these out-of-the-way places are great events. The rain may fall and the mud be deep, but the folks *will* turn out—fathers, mothers, grandfathers, grandmothers, uncles, aunts, cousins, boys, girls, babies and dogs, are all on hand for the Christmas tree.

See them arrive on horseback, on foot, on wagons heavy and wagons light, drawn by horses, mules and oxen, each bringing its quota of expectant ones, rigged out in their best, to feast their eyes and to obtain a share of things rare and lovely.

At all these points appropriate songs and talks were given, and the name and birth of the Christ were honored and impressed. At none of our gatherings was Santa Claus mentioned, but the name of Jesus was made the center and source of all our pleasure.

The way our good mountain folk enjoyed their Christmas trees was indeed a great pleasure to us all. They certainly did beam with delight, and the way the children hugged and loved their dolls and good things, and their elders shook our hands, would have repaid amply the gen-

erous donors of it all, could they have seen it as we did.

In arranging for these outside points, we saw that our good friends had sent us sufficient for an extra tree, and we decided to give it to our colored neighbors at Bean Creek. We went there on Christmas afternoon and had a big turn out, and a very happy and profitable time. The Holy Spirit was present in an unusual way, and we demonstrated there, as at other points, that the surest way to have the greatest real pleasure is to honor the Christ of Bethlehem.

Our last tree was given to the dormitory students on Christmas night. It was most thoroughly enjoyed and was one more link in the chain of affection, binding together our pleasant home life.

One of the delightfully pleasant things that came to our dormitory life, was the arrival, by express, of an up-to-date, full-course Christmas dinner, all ready for the table. There was enough and to spare—everything from turkey to cranberry and celery. Such a Christmas cake as we got! and it was big enough to go around. The cars of the kind senders must have burned as we "fell to," after singing, "Be present at our table, Lord." As it is more blessed to give than to receive, what a lot of blessing the thoughtful donors must have received, judging by how happy it made us.

This Christmas round has meant weeks of hard work to many of us, but it has been a labor of love to be the distributors of so much good cheer that would not have been possible, except for the large generosity of our Georgia friends, who so wonderfully remembered us at Christmas time.

Has all this expenditure of time, labor and money been well invested? It seems so to us. Just think, including several private families which were prevented by sickness or other causes from attending our gatherings, and to whom Christmas was carried, our supplies reached fully four hundred persons, the greater part of whom would not have had any Christmas otherwise. Surely this means big returns.

The influence of this Christmas distribution cannot be small. The dominant note all through our gatherings was, "All hail the power of Jesus' name," and of the hundreds to whom it has been our privi-

lege to minister during these holidays, very many must have carried away with them a better thought of Christ and Christmas day.

*Nacoochee Institute, Sautee, Ga.*

## WITH THE HIGHLAND ORPHANS AT CHRISTMAS

### MISS CLEMENTINA STAMPS

**W**ILL you view with the eye of your imagination a background of mysterious-looking boxes, barrels, buckets of candy and boxes of oranges, strewed about a room where two "workers" are industriously dividing the contents into twenty-three divisions—a pile apiece for our twenty-three boys and girls—with the entire body of children waiting upon the outskirts ready to render any service desired, each brain, heart and tongue filled to the brim with Christmas thoughts.

How often, in the "problems" at the Highland Orphans' Home, the divisor is twenty-three, the amount of the quotient depending upon the size of the dividend; this Christmas occasion proving one of the times when the quotient was ample because God's people in different places had sent so generous a dividend.

Of course, with an even dozen mountain boys in the Home, one may readily deduce that the Christmas tree had been promptly planted in place, near a bay-window, in the parlor. Saturday evening found this tree ablaze with that peculiar, glittery, gay-colored fruit which usually grows upon Christmas trees, while not alone its boughs but the entire room groaned with the weight of gifts.

Prior to the distribution of the presents, a short program was carried out, and a birthday boy was greeted with a birthday song, ending with a shower of tiny bundles of "goodies" which the other boys and girls had concealed behind them during the song.

Sabbath morning a special service for children was held in the Presbyterian Church, the Orphans' Home children furnishing the special songs, one of which



The Yard Cleaning Crew  
Highland Orphanage



Our Baby and Her Doll  
Feeding the Chickens





was a solo by a girl of about eleven years, and reciting Luke 2: 10-14, also Psalm 150.

On Christmas morning the house was dotted here and there with gifts. The boy who was fireman in the kitchen found his gift upon the stove; the coffee-grinding girl was greeted by a present upon her coffee-grinder; the name of an early morning sweeper was attached to a gift tied to a broom, etc., while some of the children discovered donations awaiting them at their "place of business"—the breakfast table.

One girl who had been promised a special reward for attention she had given one of the rooms, enjoyed the sprinkle of pennies and nickles which she found in various places as she arranged the room on Christmas morning.

At breakfast we sang the first verse of "Joy to the world," and at dinner we recited Luke 2: 10-14, and extended our service a little. An unusual and particularly social arrangement of the table at dinner, festive decorations, together with a laugh-

ing camera with which the household had been remembered, cast a glamor about the Christmas repast. Upon a small table near the center of the room, rested an improvised affair in lieu of a "pie," whose filling consisted of neither mince nor pumpkin, but of remembrances attached to drawing-out cords which extended to the various dining-tables.

Frequently the blessing at our table is not, alone, words of thanksgiving to "Our bountiful Father above," but the singing of an appropriate verse. Perhaps at no meal could the voices and hearts of the boys and girls of the Highland Orphans' Home have been united more heartily in "Praise God from whom all blessing flow" or—

"Count your blessings,  
Name them one by one,  
Count your many blessings,  
See what God hath done!"

than at this cheery Yule-time dinner.  
*Highland Orphans' Home,  
Clay City, Ky.*

## HOME MISSIONS TREASURER'S REPORT

Receipts for October, 1912

	1912	1911	Increase
Total Receipts, October .....	\$ 7,674 56	\$ 6,552 95	\$ 1,126 61
April 1 to October 31, 1912.			
From Churches .....	\$33,385 94	\$29,352 81	\$ 4,033 13
" Sabbath Schools .....	3,731 38	1,874 99	1,856 39
" Missionary Societies .....	2,886 17	2,765 79	120 38
" Individuals .....	14,133 13	8,318 72	5,814.41
" Legacies .....	3,630 00	984 03	2,645 97
" Interest .....	3,162 08	2,915 50	246 58
" Literature .....	95 30	79 78	15 52
	<hr/>	<hr/>	<hr/>
	\$61,024 00	\$46,291 62	\$14,732 38
From Emergency Fund .....	4,984 00		
" Permanent Loan Fund .....	10,261 56		
" Board of Domestic Missions.....	625 00		
" Special Loan Fund, Durant College .....	6,206 89		
" Church Erection Loans .....	934 53		
" Special Evangelistic .....	2,657 25		
" Soul Winner's Society .....	6,594 41		
" Balance, March 31 .....	166 22		
	<hr/>		
	\$93,453 86		

A. N. Sharp, Treasurer.



The Christmas Tree.

## BEING A NEIGHBOR AT CHRISTMAS TIME

MR. WM. L. LECONTE

**T**HE owners of a summer home in the mountains of Rabun county, Ga., a Christian family and Presbyterians, bethinking themselves as last Christmas approached, of the uneventful lives of their summer neighbors, decided to give them a happy time at this joyous season.

Through a friend in the neighborhood, all the people of every age were invited to attend a celebration, to be given at their home on Christmas Eve.

A relative of the family, and by the way a Presbyterian elder, was invited to ac-

company the family and assist in their gracious hospitality. He has given the Editor the following very interesting account of the occasion, which he characterizes as "one of the most delightful holiday seasons I have enjoyed since I was a child."

"There were fully 250 people present, of all ages, many gray-headed men and women who had never seen a Christmas tree in all their lives. The tree was beautifully decorated, and there was a suitable present for every one.

"It was a real treat to witness the happiness upon the countenances of these mountain people as they scanned the novel presents that fell to their lot. The young boys and girls were each favored, in addition to some attractive present, with a pack of fire-crackers and a sack of candy. I am sure that this event will be talked about among these mountaineers for years to come.

"The crowd was entertained with recitations; there were Christmas hymns, and Mrs. King gave them some piano music. At a late hour the exercises were closed with a handsome display of Roman candles and skyrockets, a great novelty to most of the people.

"There was one humorous event of the evening: A bed-room opened into the reception-room. One of the mountain girls was placed in the connecting door, and behind her, but out of sight, a graphophone started up with the prelude to a soprano solo. As the strong female voice poured

out its melody, our mountain girl, without uttering a sound, commenced with her lips, hands and her body even, to give expression to the music. The voice seemed absolutely to come from her throat. In their astonishment, you could hear over the room such expressions as, 'Well! I declare; I never knowd that gal could sing that-a-way.' 'Now don't she sing fine,' etc., etc.

"There is possible a wonderful development among these mountaineers. We have spent nine summers among them, visiting them in their homes and joining in their church services, and it is remarkable the evolution that has taken place as a result of their association with city people. Nine years ago there were not a dozen people outside of the citizenry. Now the cozy summer homes are clustered over the valleys, the plateaus, and the mountain sides."

*Atlanta, Ga.*

## LIGHTS AND SHADOWS, PRATT CITY MISSION

MRS. M. E. WILLIAMS.

THE following extracts are from a bright letter written by Mrs. Williams, early in the year, telling about the Christmas joy brought to the little foreign children of the mill neighborhood by her class of Sunday-school girls in Birmingham:

Compare the almost unmanageable mob of our Italian boys and girls of Pratt City Sunday School one year ago, with the quiet orderly manners of these same children who waited several hours for our last Christmas tree. When finally Santa Claus invited them in, how their eyes danced with joy, and how well behaved all were, as they sang and recited Scripture texts before the gifts were distributed.

Six girls received a present for regular attendance. One bright, manly boy of twelve was given a book for memorizing Golden Texts. Will you not pray that God may use him in the coming years? He reads his Testament; read twelve chapters as soon as it was given to him.

My Sunday School class of lovely girls, of the South Highland Church, Birmingham, felt fully repaid for their trip through rain and mud to give these dear children a bit of Christmas joy.



Polish Children, at Green Quarters, near Birmingham, Ala. Yadjah, Frank and Dotie Valenski, with Baby Brother.



One dear girl 'phoned me: "I am so happy Santa Claus was too good to me, and I know it is because I tried to make others happy."

Another asked, "When may we go again and see those dear children?"

Come and see our school and you will realize that work among foreigners in our home land is being blessed by Him who said "Suffer the little children to come unto me."

Pray not only for the teacher and for the pupils who with pleading voices and upturned faces say "Tell me more about Jesus," but that others may give their lives to this work, saying: "I cannot do everything, but I can do something; and what I can do, I ought to do; and by the grace of God, I will do."

In the fall another letter came from this enthusiastic worker, telling of the progress of the work, but the news it gives is not all cheering. Read of the sad plight of Valenski. If we can do no more, we can at least pray for this strong man in his heavy affliction—that the light of Jesus may shine in his soul, and that his night of darkness may be brightened by the ministrations of the Lord's people!

I am here again with my foreign children. To my surprise and delight the Company had fenced in a place for a play ground with pond, seesaws, swings, and sand pile all ready for use. I feel sure that this is the result of our Mission School. They have at last realized that our boys need amusement other than "chunking rocks and stealing."

I am so glad that the dear children love me—they almost ate me up. Before I was aware several ran in, and such a demonstration as they made! It makes me very happy to return to the school room and my work here; but best of all, *the children remembered all that I had taught them.*

You remember little Frank and Yadjah Valenski in one of the pictures, and little Victoria? There is also a baby, eighteen months old. Well, I walked to Ensley with them before I left for the Summer, they were moving to Bessemer where the father expected to get higher wages. One day I heard that the father's eye sight was destroyed by an explosion.

Naturally, on my return my first enquiry, was about these children whom I loved. I found Valenski blind—groping his way out to the porch to speak to me. Poor man! how my heart ached for him as I took his hand in mine, he said "Me no see no more, me no good to work, my wife she leef me; my wife she take my cailluns to poor house. oh! oh! me got no eyes, me got no wife, me got noshing." I said, "Do you love Jesus?" "I do, yes, I do," and in my feeble way I tried to comfort him.

This settlement work comes up daily and consumes time, tact and brings me to the throne of grace, I tell you.

On my return home, I 'phoned our Alms House, no foreigners there! Mercy Home? Yes, we have them. I called and saw them; dear little Yadjah could scarcely keep her tears back when she saw me.

Sunday morning my son-in-law, daughter and I went in his automobile and took the three older ones to our South Highland Sunday School, and there I felt the dear Lord was with us. I took them on the platform and appealed for help for these worse than orphans. Our people were affected and moved with love and pity, handed me a generous sum.

Then we went into our Primary room and talked to the younger ones, and they were moved. The mother has taken up with a man—it is awful! But after deserting husband and children, she goes back to Valenski and wants money. Two hundred and twenty-five dollars, I hear, is all the Company gave him. For days I could see nothing but this scene, words fail to describe it.

When I told Valenski I took his children to ride, he exclaimed "You see my chilluns," and he was overcome, "me no see, no more, oh! give you money, buy my chilluns clothes. My wife she leef me, I have no work, no good." And there she sat.

He left to-day for Baltimore to consult a Polish physician.

I found a widow with five children homeless, house burned, barely escaped. We will give them clothes.

Sometimes I feel that it is more than I can bear to see so much to be done and I can do so little and have no funds at my disposal to use. Pray for me. I have told you all this knowing that your heart is in the work.

Pratt City, Ala.



## AN INDIAN "CHRISTMAS-GIVING ENTERTAINMENT"

IT WAS the good fortune of a visitor to be at the Christmas camp meeting among the Kiowa Indians.

Upon our arrival, we found many tents up. Four inches of rain, six inches of wet snow, and deep mud made camping a thing not to be thought of among the white people; but the Indians shoveled away the snow, erected their tents, covered the ground with hay, put down their bedding, and with stoves going were soon comfortable. They came through the snow, mud, and cold, some for many miles. Everyone seemed in the best of humor.

Thursday evening we held our first service in the church. It was snowing, but a goodly number were present. Never have I witnessed such earnestness and consecration. These people only twenty years removed from heathenism would talk, pray and sing in such a way as to melt the heart. Remembering the "stoical" nature of the Indian, it was astonishing to hear them sobbing and weeping as they prayed and pleaded with God.

Much interest was manifested in all our meetings, but the Sunday morning service was the greatest of all. Several wanderers came back, and two were received for baptism, one being Joseph, the eldest son of Deacon Gomdah. The father stood behind his son, and speaking through the interpreter, said: "This is the first boy born into my family to live. He was recently very sick, and his mother and I prayed that he might get well. We wanted him to get well to walk in the Jesus road. God heard our prayers, and *my heart is so happy this morning because he comes to Jesus. I get behind my children and push. Were I to fall myself, I would still encourage my children to go on in the Jesus way.*" Deacon Gomdah is one of the most influential Indians in the Kiowa tribe. He has a beautiful home, and he and his wife are faithful disciples of Jesus on week days as well as on Sundays.

At the Sunday evening service no one

came on the first invitation, and Deacon Big Tree earnestly pleaded with his people to come to Christ. Several came forward. Big Tree gave another exhortation, another song was sung, and others came. The service closed at a late hour, and all went to their tents happy. But the strange scenes I had witnessed so wrought upon me that I could not sleep until the late hours of the morning.

Deacon Big Tree is an interesting character. For almost twenty-one years he was chief of the Kiowas. He was once captured and taken to Texas, tried and condemned to be hung for barbarous conduct. This sentence was commuted to imprisonment for life in the penitentiary. Upon condition that his tribe would never



Interior of an Indian Tepee.

go upon the warpath again, Big Tree was pardoned. He is now an humble disciple of Jesus and a man of great influence among his people. As he talked to me, somewhat reluctantly, of his past bad life, he said, "Heap crazy then."

Deacon Gotebo was the first Kiowa to be baptized. When the missionaries first came to his people it made him very angry, and he would put his fingers in his ears to keep from hearing the story of Jesus. But the Holy Spirit touched his heart, and he yielded to Jesus. He is an old war Indian, trained by his father to be brave and warlike. He walked in every bad road of his people, and many of the white man. He is a perfect imitator, full of music, the maker of many Kiowa

hymns, a genius. He is janitor of the church, and feels that in this work he is rendering service to Jesus.

Monday night were the Christmas exercises. A committee had brought the tree fifteen miles, over the worst roads imaginable. It was a gift of the chief's wife. It was loaded with presents, though the missionary told me it was the poorest Christmas they had ever experienced. The drought of last summer, short crops, and no money from the Government had crippled the work. There were many who could put no presents on the tree, and many who were sad because they could not pay their pledges made to Jesus last year. Before the exercises they made their pledges for the coming year.

Samuel Ahatone, the interpreter, spoke thus concerning his gift: "My little boy was sick last summer with the fever. The

doctor discouraged us, and we gave up hope. I went to the well for water, and there I knelt down and prayed honest prayer. I said: 'God, you give me this boy, and now if you want him you take him, but I would like to keep him. If you want him to live here, you will spare his life.' When I returned to the house my wife was saying the same prayer. God heard our prayer," he said. "I give ten dollars for Missions, and fifteen dollars for this church, and my wife gives a beef." And so the giving went on. A heathen medicine man gave ten dollars to Jesus. One little boy had saved one cent each day for a year, and he brought it to Jesus. The new pledges were one tree, six beeves, seventy-five dollars to Missions and no less than \$128.80 to the local church!—

*The Indian's Friend.*

## "OF THE FATHER'S LOVE BEGOTTEN"

*"God was manifest in the flesh."*

CORDE NATUS EX PARENTIS.

Of the Father's Love begotten  
Ere the worlds began to be,  
He is Alpha and Omega,  
He the source, the ending He,  
Of the things that are, that have been,  
And that future years shall see,  
Evermore and evermore.

O that Birth forever blessed!  
When the Virgin, full of grace,  
By the Holy Ghost conceiving,  
Bare the Saviour of our race,  
And the Babe, the world's Redeemer,  
First revealed His sacred Face,  
Evermore and evermore.

This is He Whom seers in old time  
Chanted of with one accord;  
Whom the voices of the Prophets  
Promised in their faithful word;  
Now He shines, the long-expected;  
Let creation praise its Lord,  
Evermore and evermore.

O ye heights of Heaven, adore Him;  
Angel-hosts, His praises sing;  
All dominions, bow before Him,  
And extol our God and King;  
Let no tongue on earth be silent  
Every voice in concert ring,  
Evermore and evermore.

Thee let old men, Thee let young men,  
Thee let boys in chorals sing;  
Matrons, virgins, little maidens,  
With glad voices answering;  
Let their guileless songs re-echo,  
And the heart its praises bring.  
Evermore and evermore.

AMEN.

—Latin Hymn of the Fifth Century.



## The Lord's Prayer Amended

For the use of the man who doesn't believe in Missions

Our Father Who art in Heaven,  
Hallowed be Thy Name.  
Thy Kingdom come.  
Thy Will be done on Earth  
As it is in Heaven.  
Give <sup>me</sup> us this day <sup>my</sup> daily bread.  
And forgive <sup>me</sup> <sup>my</sup> our debts,  
As we forgive our debtors.  
And lead <sup>me</sup> us not into temptation,  
But deliver <sup>me</sup> us from evil:  
For Thine is the Kingdom,  
And the power,  
And the glory,  
Forever. Amen.



New Americans Arriving

## HOME MISSION CHARTS

IN ORDER to illustrate the various phases of the aggressive work of Assembly's Home Missions, a splendid set of charts, 18 by 24 inches, has been prepared by the Atlanta Committee. They are six in number.

1. Map of our mountain territory, showing the location of our many Mountain Mission Schools.

2. Chart showing the relative strength of all the large religious denominations in the United States.

3. Chart showing the comparative numbers of Protestants, other sects, and the unreached masses of our country.

4. The Home Mission field of the United States, and relative area compared with other countries of the world.

5. A large photograph showing the landing of immigrants from one of our

great ships; a specimen of the incoming millions; a reproduction of which is shown here.

6. A section of Southwest Texas, showing the location of Texas-Mexican churches and mission stations.

We believe that these charts will give more information and excite more interest than any half-dozen addresses that could be made, as they will speak for themselves, directly to the eye, and leave a permanent picture in memory.

They should hang on the wall of every Sabbath-school room, the place of meeting, of every Woman's Society, and every pastor's study in our Church. Furnished separately at 5 cents each, or 25 cents for the set. Address Executive Committee of Home Missions, P. O. Drawer 1686, Atlanta, Ga.

## THE STRANGER AT THE GATE

CHARLES BENTON CANNADAY

A stranger comes with the setting sun  
And standeth thy gate before.  
In thine inn, O heart, is there room for one  
Whose feet are travel-sore?

Who is it, pray, would my house molest  
At an hour so passing late?  
I have not room for an unknown guest  
Bid that he leave my gate

But think you again, O heart, for sad  
Is the stranger's weary face,  
And for all that he seems so poorly clad,  
His words, they have wondrous grace.

Then whoever he be of humankind,  
I will brother him while I may,  
For what of my shame if I should find  
I had turned my Lord away?



## CHRISTMAS CAROLS AND LEGENDS

THE custom of singing canticles at Christmas, called carols, which recalls the song of the angels at Bethlehem, dates from an early century. There is a carol now in existence which is traced back to the fourth century of our era; and in England there are crude collections of Christmas songs which have been handed down from generation to generation as far as tradition reaches. The oldest printed collection in England dates back to 1551.

The subject of these carols is, for the most part, some legend, quaint custom, or something remotely or intimately connected with the birth of Christ or his worship by a primitive church and superstitious peoples. The carols of the Welsh and Cornishmen are especially celebrated. One of these celebrates the victory of the holly over the ivy, the former being regarded as an emblem of Christmas, and the latter a symbol of the world.

"Now, of all the trees by the King's highway,  
Which do you love the best?  
Oh, the one that is green upon Christmas day,  
The bush with the bleeding breast;  
Now, the holly with her drops of blood for me,  
For that is our dear St. Mary's tree."

Another fruitful subject is the three kings, the outgrowth of an old Armenian myth, in which the wise men of the East are said to be the three sons of Noah, raised from the dead to do homage for all mankind in the cave at Bethlehem. One of these has for its opening stanza:

"Pale Japhet bends the knee with gold,  
Bright Shem sweet incense brings;  
And Ham the myrrh his fingers hold  
Lo! the three Orient kings."

An English carol of the sixteenth century begins after this manner:

"I saw three ships come sailing by  
On Christmas day in the morning."

There is a similarly curious one from the Dutch:

"Mary holds the rudder,  
The angel steers it on."

The same conceit has been amplified by the Scottish minstrel—

"There comes a ship far sailing then,  
St. Michael was the steersman;  
St. John sat in the horn;  
Our Lord harped, our lady sang,  
And all the bells of heaven they rang,  
On Christ's Sunday at morn."

It is yet believed in many part of England and Wales that cattle kneel at midnight on Christmas eve. This idea is derived from a prevalent medieval notion that an ox and an ass, which were present at the nativity, fell upon their knees in an attitude of devotion.

Hardly less diffused is the belief that water drawn at midnight is miraculously turned into wine. There was a famous hawthorn bush in the churchyard of Glastonbury Abbey, which was said to have always budded on the twenty-fourth and blossomed on the twenty-fifth of December. The popular legend is that this bush was a shoot from the staff of Joseph of Arimathea that he stuck into the ground. Up to the time of Charles the First, it was a custom to present the king and queen a branch of this famous tree, covered with snow-white blossoms, every Christmas.

They have a quaint superstition in Poland to the effect that on Christmas night the heavens are opened and saints see re-enacted the scene of Jacob's ladder. In Sweden it is believed that wicked men, transformed into wolves for the time being, commit great havoc on Christmas eve. The superstition is doubtless perpetuated by rogues who, dressed in wolfskins, rob honest people.

Throughout northern Germany the common people spread their tables and leave lights burning the entire night, so that the Virgin Mary and the angel who passes when everybody is asleep, may find something to eat.

It is customary in Lapland and Norway to set out a cake in the snow as a Christmas offering, intended originally, in all

probability, to propitiate some heathen divinity, as the custom dates back to the time when Thor the Thunderer was worshipped by our Gothic ancestors.

Christmas feasts were kept in extravagant style in the old time. The kings held Christmas courts, which the magnates at-

tended in the garb of masqueraders. King Richard II., of England, in 1390, held Christmas feasts in the hall of Westminster, which were so largely attended that his tables required daily twenty-six oxen, three hundred sheep, besides fowls and swine without number.

## THE MONTHLY MISSIONARY MEETING

Home Mission Program for December

WOMAN'S WORK—CHRISTMAS.

This happy day, whose risen sun  
Shall not set through eternity,  
This holy day when Christ the Lord  
Took on him our humanity.

**Hymn 645**—"I Think when I read that Sweet Story of Old."

**Prayer**—That God will accept and ennoble our service for Him.

Prompt transaction of business.

**Bible Reading**—Isaiah 9:2-7.

Women and Children in Industry.

How Our Women Can Help in the Million-and-a-half Campaign.

A Christmas Tree (Roll call).

Christmas in the Mountains, Among the Foreigners, in an Indian Camp.

**Recitation**—A Christmas Poem.

Collection of Offerings.

**Hymn 121**—"Hark, the Herald Angels Sing."

Prayer of thanks for God's wonderful gift to us; that we may make our hearts the Savior's abode; that we may bring others to a knowledge of Him.

### Notes.

In the few minutes devoted to the transaction of business, present to the members the combined Church Calendar of Prayer, which will represent this year all the causes of the Church; Home and Foreign Missions, Publication and Sabbath School Work, and Christian Education and Ministerial Relief. This one publication now takes the place of the former Year Book of Prayer issued by the Foreign Mission Committee, and the Calendar of Prayer for Home Missions. Every member

For little children everywhere  
A joyous season still we make;  
We bring our precious gifts to them,  
Even for the dear child Jesus' sake.  
—Phoebe Cary.

should have her own copy; and certainly one should be in every family in our Church—and used devotionally every day for morning and evening prayer. It will be a great stimulus to private and family prayer, as well as furnish invaluable information about all the beneficent work of our Church.

At this period also decide to make an active and earnest effort to bring into the Missionary Society every woman in the Church; and if the young people and children have no societies of their own, arrange to take steps for their organization.

Have a small Christmas tree, which may be made as bright and attractive as possible. On this, at the roll call, ask each member to pin the name of one or more women whom she will invite to unite with the Missionary Society. Send to the Atlanta office (P. O. Drawer 1686), for copies of a splendid exercise, "Double Membership." This may be cut up and a slip given to each member to read as she pins the name to the Christmas tree; or it may be used in the program as a responsive exercise. (5 cents for 3 copies, 15 cents per dozen.)

A leaflet giving information for the talk, "How Our Women Can Help in the Million-and-a-Half Campaign," will be sent free by the Atlanta office on request.

Perhaps it will be possible to send an offering, or a nice box to some Home Mission School or family; or a special gift to the Assembly's Committee to be sent where it will do the most good at Christmas time. A little thought and sacrifice will aid in bringing joy to many hearts.

A little Jewish girl from the East Side of New York, who secured work in a store during the holiday season, met with an accident and was ministered to in her sufferings by a trained nurse. She looked appealingly into the face of the nurse, and asked incredulously, "Is it true that you

are a Christian?" Upon being answered in the affirmative, she replied, "You are so polite and gentle, I didn't think you could be; but then, the only Christians I've seen are Christmas shoppers."—C. E. World.



## A WEEK END WITH THE ORPHANS

MRS. LOUISE H. HUDSON.

EVER since coming to this work, I have had a longing to see the Highland Orphanage at Clay City, Ky., and at last have succeeded in visiting these twenty-three orphans.

From the moment we were met at the station by David, one of the older boys, and climbed into the spring wagon behind old "Charley," until our train pulled out of the station, this visit was crowded with good things.

As we drove up we were greeted by a string of small bare-foot boys in blue overalls, and each child insisted upon helping us to the building. Fortunately we usually travel with plenty of hand luggage, and by the time two umbrellas, a suit case, two bags, a camera, rain coat, and two baskets of peaches were impartially distributed, nearly every boy was supplied with a burden, and we made a most impressive entrance. Not many girls were visible, as it was their bath hour, but one by one they appeared with clean dresses and shining faces.

That night we played two most exciting games. The first, which for want of a better name is called "Chewing the String," would cure the worst attack of blues any one could possibly be guilty of. The stage setting consisted of a room lined with orphans and a sprinkling of grown people. A string was produced, in the middle of which Miss Stamps, the capable teacher, tied a bright stick of candy. Two youngsters marched to the center of the room, and each took an end of the string in his mouth. Then came one of the most thrilling races I have ever witnessed; the boys chewed with might and main, and the one who reached the candy first was to own the stick. The rules are very strict, as the string must not be handled. El-hana (spelling uncertain), who has an amusing little face to begin with, went at his task with such determination and made such fearful grimaces as he gulped and chewed, that the spectators were in

convulsions. He won the prize, but the game ended rather tragically, as his opponent felt that he was unfairly treated, and retired to shed a few tears.

Several entire orphan families are being cared for at Clay City, and our next game was called "Choosing Families." Miss Stamps led a boy to the center of the room, saying: "This boy has two sisters and a brother here, Find his family." As the visitors attempted to sort out the



Christmas May Mean Much or Little to These.

various families (relying solely upon their ability to trace family resemblances), the orphans shrieked with laughter. Our pride had a great fall when we found that only two children had been correctly placed.

Next came a little service; a short talk, Bible verses and some sweet songs by the children, and "good-nights" to all.

The natural affection of the children was so noticeable that it was really pathetic. Had you been there some of the girls would have thrown their arms around your neck and said: "You are *my* mother" Just as if their starved little hearts were crying out for love, and a mother's love most of all.

I was sorry not to see Mrs. Dunlop, who is away on her vacation, but Miss Julia Walker has made a most faithful matron during her absence.

The children lead a busy life. Each girl has her own work to do; and the fine vegetable garden bears witness to the labor of the boys, which has been directed in a skillful way by Mr. Hines.

Sunday morning the older girls seated to their various tasks, and the teachers met for a little season of prayer, laying, as it were, these fatherless children on the great heart of God.

The visit closed with a happy evening on the porch, where the children and grown people talked together, and then gathered around the organ for a few parting songs.

A certain kind woman, who visited this Orphanage some time ago, said she would never come a second time; the sad story of these children's lives preyed upon her sympathies so that she could not shake it off. I fully understood her feelings, as in a measure I shared them. Yet, while touched by the pathos of their lives, I could not help rejoicing because God had put it into the hearts of his followers to prepare this place of refuge where His little needy ones may be fitted by consecrated teachers to take up the battle of life.

Winchester, Ky.

Mrs. Hudson, accompanies her husband, Rev. Wm. E. Hudson, Superintendent of Mountain Work, on many of his trips. Her heart, too, is in the work and with sympathetic pen she has described this recent visit.

It calls forcibly to mind a week-day visit of the editor not long ago to the Mountain Orphanage at Balfour, N. C., in company with Dr. R. P. Smith, the friend of all the needy children of Asheville Presbytery.

The work was shown in house and garden, the little people being the proud assistant guides, and during the tour there was a pathetic rivalry to hold the hands of the visitors. Only this once in all her life did the editor ever wish for hands that would furnish amplitude for more than five chubby little fists to cling to.

Just before leaving these little children, bereft of parents, or worse, were gathered in the sitting room for a brief service, when Bible verses were recited, songs sung, and the visitors "loved" with all the fervor of unsatisfied young hearts. And then the visitors were called upon to say something, but tears were too near the surface for many words!

God will surely richly bless those who have a share in this glorious work of saving for Him the children of the hills. Many such orphanages and schools are needed in mountain sections, where hundreds of uncared for little ones are growing into manhood and womanhood without God. Will not the Church save them for their own sake, the sake of their community, and for Christ's sake!

## CAN YOU TELL ?

### Questions on the Home Department

Answers will be found in the Home Mission Department.

1. Where was a funny attempt made to "sort out families?"
2. When was a summer home made a Christmas joy?
3. Give one anticipated result of the new Woman's Auxiliary.
4. What "lighthouses" are in needy districts?
5. Who said that he had been "heap crazy" in his past bad life?
6. Before what influence are political decrees empty?
7. Who say "Dumov" when they want to go home?
8. Where was a "laughing camera" used last Christmas?
9. What did the General Assembly direct in response to certain overtures?
10. How did Christmas come to some "colored neighbors" on Bean Creek?
11. Who sits in darkness and laments the loss of wife and children?
12. Who retired from work on a competence at seventy-six?
13. What action has the Government recently taken for the conservation of the youth of the land?

WITH  
OUR

# JUNIORS



## SPELLING CHRISTMAS

(Let one hold up the appropriate letter while reciting the verse.)

### I.

1. C for the Christ-child, who long ago  
Lay in a manger, rude and low.
2. C for the children, one and all,  
On whom the gifts of His coming fall.

### II.

1. H for the heaven whence He came,  
With angels His advent to proclaim.
2. H for the homes so glad and bright,  
And the happy hearts on Christmas night.

### III.

1. R for His reign on the earth alway,  
For His reign in loyal hearts to-day.
2. R for each royal, loving deed  
That we may do for a neighbor's need.

### IV.

1. I for the inn which no room could make  
For Him who gave that we all might take.
2. I for the ills He bore for me,  
That from greater ills have set me free.

### V.

1. S for the shepherds' and angels' song,  
Strains that to all the years belong.

2. "Glory to God in the highest" and then—  
"Peace upon earth and good will to men."

### VI.

1. T for the tender words we keep,  
While the Christmas snows are drifted deep.
2. T for the tree and the fruit it lifts,  
With the living hands behind the gifts.

### VII.

1. M for the magi, the wise men, who  
Brought gold and frankincense and rue.
2. M for the merry Christmas time,  
With the gift and glee, the carol and chime.

### VIII.

1. A for the angels who sang of Him  
To the shepherds there in the midnight dim.
2. A for the answer in homely speech,  
Of the gifts of love our hands may reach.

### IX.

1. S for the service of true, kind deeds,  
Day by day, as the Christ-child leads.
2. S for the Saviour, ever the same;  
All honor we give to His dear Name.

—Selected

## CHRISTMAS FOR LITTLE BOHEMIANS

HELEN DUNCAN.

I WILL tell you about some children who live in our own country, in the city of Chicago, but they, or their fathers and mothers, came over the ocean from Bohemia, in Europe. When these little Bohemians first came to our kindergarten they could not speak English. When they wanted to go home they would say, "*Domov*," and their hats they called "*Cépicé*," but they soon learned to speak as we do.

Some of the children come to kindergarten without any breakfast, some have

had very little, so we give them milk and triscuits. This changes their thin, white, pinched faces to rosy cheeks. Each day we let one child hold our big flag while we sing, "My country 'tis of thee," for we want them to love their country's flag. Every morning we have a Bible verse or story. The stories they love best are, "The Lost Lamb" and, as they say, "the one about the Baby who taught us to love," meaning the birth of the Christ Child. It is only at the kindergarten that they hear



these lovely stories, for so many of their fathers and mothers do not love God.

We have such a happy time at Christmas that I will tell you about it. We trim a tree and on it is a little gift we have made for each child. They each bring a penny to give a Christmas to some one else. This often means real self-denial. Last year we sent a small Christmas tree with trimming that we had made and a little doll, to the Charity Hospital.

We sang our songs, had our Christmas story and gave our gifts to the mothers, thinking that would be all, but then we did have a surprise, for some children in another part of the city sent a doll to each girl and a drum to each boy!

I wish you would pray for these little children, that they and their fathers and mothers may learn to know and love the Heavenly Father.

This interesting little letter is from *Over Sea and Land*, published by the Women's Home and Foreign Missionary organizations of the Presbyterian Church, U. S. A., 156 Fifth Avenue, New York City. We have several times previously mentioned this splendid children's magazine. It is full of stories, incidents and poems that little people will like, and is

worth more than the subscription price, 25 cents per year.



Two Little Foreigners  
(Trace and Color this Picture)

## THE CHRIST CHILD

MARGARET E. SANGSTER.

The Christ Child unto the stable came  
Twixt the midnight and the morn,  
His mother laid Him softly down

By the beasts of hoof and horn.  
The friendly kine a-near Him stood  
In the frost of the early day.  
And, little brother of all the poor,  
He slept in the fragrant hay.

The Christ Child slept in the stable dim,  
And over Him flamed the star  
hat was golden bright with the light of heaven  
Where God and the angels are.  
Then, journeying far, came king and priest,  
With a wealth of spices sweet,  
And, little brother of all the rich,  
They knelt to kiss His feet.

In a mother's arm the Christ Child lay,  
When the winter storm was wild,  
And into her happy, brooding face,  
Her baby looked and smiled.

Of David's line, yet peasant born,  
And Son of God most high,  
The seraphs sang His glories,  
And the star lit all the sky.

A gift of gifts that tender Child,  
Brought hither for you and me;  
From the leaven of greed, the clutch of hate,  
By love to be ransomed free.  
And once a year, in the long, long year,  
For a whole and happy day,  
To share again the heart of the Child  
Wherever the children play.

O, little Brother of every man!  
Obscure, or high, or great,  
Thine is the alchemy of heaven  
Wrought on our low estate.  
We find Thee still in the stable dim,  
But, for Thy cradle bed,  
Oh, rest not now in the manger stall—  
Take Thou our hearts instead.

## A PORTENTOUS FIGURE

ELEANOR TAYLOR

THE most anomalous and portentous figure in America to-day is the Negro woman. Little account has been taken of her in the discussions of the race problem, yet if the key to that dark riddle is ever found, hers must be the hand that first discovers it.

It is an axiom that no people can rise higher than their source. The measure of its womanhood is the measure of the potentialities of a race. If this be virtuous, clean of mind and body, filled with high ideals and noble aspirations, all things are possible to its sons. If, on the contrary, it be unchaste, diseased physically and morally, with groveling and material desires, the race is doomed, for death and decadence have set their seal upon it. Women mold the character of a people. It is eternally true that "the hand that rocks the cradle rules the world." In the great crises of life the thing that determines the action of the great majority of men is not the code of ethics of their mature years, or the system of philosophy that they have reasoned out. It is the teaching that they imbibed at their mother's knee—it is the memory of old prayers they lisped in childhood, old songs and stories, a mother's kiss, a mother's tears that have crystalized into character, and that at the crucial moment decides their action for right or wrong, and whether they shall go forward or backward. Before a mother's influence political decrees are as empty and powerless as

sounding brass and tinkling cymbals, and even the education of books and schools falls back impotent and defeated.

It is this that gives a sombre interest to the Negro woman, for she is the pivot upon which the great race question turns. It is her hand that rocks the cradle in which the little pickaninny sleeps; it is she who sweeps the cabin floor and makes it a home that is clean and bright, or else an abode of disease; it is she who bequeaths to the child that is bone of her bone and flesh of her flesh, soundness of body and soul, or else the tendencies that make it a moral and physical leper; it is her hand that sets the little feet about her knee on the road which they are to travel in life. All that the white woman is to the white race, the Negro woman is to the black race.

The mission of the white woman of this country is to the black woman. If ever there was a God-given and appointed task set to the womanhood of any people, it is to the women of America to take these lowly sisters by the hand and lift them out of the pit into which they have fallen. Humanity pleads for it, Christianity prays for it, the very salvation of the country demands it; for be assured, unless we succor these Hagars who have been thrust out into the desert of their own ignorance and superstition and sin, they will raise up Ishmaels whose hands shall be against our sons forever.—*The Outlook*.

## NEW BOOKS

*The Church of the Open Country*, by Warren H. Wilson; Missionary Education Movement, 156 Fifth Ave., New York City. 50 cents cloth, 35 cents paper.

Here is a book that you should have; or better, a book that you should study, as it will help all, city and country alike, to a better understanding of the needs in the average country church.

The trend city-ward is being felt all over the land and is very appreciably affecting conditions in rural communities and churches. Some

of the strongest and most influential country churches of former days are now, with depleted membership, struggling to maintain a bare existence.

Literature on this subject is difficult to obtain. This book by Dr. Wilson, who speaks out of the wealth of his own experience, is an enthusiastic, yet thoughtful discussion of developments in rural life that have brought about present conditions, and an interpretation of these conditions in their relation to the Church.

Mission study classes with "The Church of the Open Country" as a text-book, will have before them not only a most interesting short course, but a study that will quicken their interest in all social and Christian work in scattered communities, and enable them to appreciate conditions that are of vital concern generally, and which are undoubtedly affecting their own local church in many ways. An excellent *Leader's Help* (5 cents) can be obtained from the Movement.

*Miss 318.* By Rupert Hughes. Published by Fleming H. Revell, 158 Fifth Ave, New York, Price, 75 cents.

"Is there any excuse for one more Christmas story?"

"Perhaps, if one could find something that has been left unsaid."

"But surely nothing has been left unsaid?"

"The truth, perhaps."

"The truth? About Christmas? Would anybody care to read it?"

"Perhaps, if anybody cared enough to write it."

The author's internal debate with himself, as expressed above, arouses curiosity and interest. *Miss 318* is a successful clerk in a mammoth store in New York City, passing through the crushing fatigue of a Christmas season, indulging for a moment in a dream of love, fighting not only her own battle against weariness, discouragement and disillusionment, but the battles of her pretty, tempted shop-girl friend, the little cash girl, and the bin boy. And yet she was known to the regular patrons of the store as the "Vinegar Cruet." Alice, the cash girl, dazzled by the fairyland paradise of the store after carrying several hundred beautiful dolls to be wrapped for other little children, in a spasm of longing, kidnapped one mad-

deningly attractive doll. While trying to hide it under her ragged cloak she was arrested by the detective. He was hurrying her off to the police station as a fit subject for the reform school, when they were intercepted by *Miss 318*, who asked what he was going to do with her.

"Turn the little sneak thief over to the cops, of course. She ought to go to the reform school. I got her red-handed."

"Red-handed! That little white rag? . . . Why, she's only a doll herself."

"What else can I do?"

"Send her back, and say nothing. I'll pay for this doll myself. She won't do it again. Will you Alice? If you do, I'll spank the life out of you."

The whole transaction was a blot on *Miss 318's* perfect fidelity to the store, "but perhaps the recording angel was sufficiently confused to set it down in the wrong column—to her credit instead of to her expense."

*Some Immigrant Neighbors*, by John R. Henry, 93 pages, illustrated. Fleming H. Revell & Co. 40 cents.

Within recent years literature dealing with the Immigrant problem has been abundant, varied, and exceedingly attractive. It almost seems as if there were no place for anything additional on this subject; and yet "*Some Immigrant Neighbors*" presents an entirely new phase. While it avoids the tedium of dry statistics, it is full of figures. It is exceedingly realistic. Pictures and scenes stand out before one in such vivid light as almost to appeal to the natural eye.

No effort is made to cover in a systematic way the entire field, but it deals chiefly with Russians, Jews, Italians and Chinese as specimens.

This new presentation of the subject is especially suited for Junior Mission Study Classes, and the average boy would welcome it as an entertaining and useful Christmas present.





# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U. S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature"

Mrs. W. C. WINSBOROUGH, Superintendent,

4001 West Prospect Place

Kansas City, Mo.

## "HOW SHALL WE GIVE OUR GIFTS?"

MUCH interest is being manifested in the "Every Member Canvass" and "The Million and a Half Campaign."

Many inquiries are received regarding the share of the women in this work, and these are answered in part in the leaflet, "How Can a Woman Help?" This can be obtained by sending request to the office of the Woman's Auxiliary.

Another group of questions concerns the method by which the Missionary Societies give their money to the beneficent causes. Some inquirers seem to believe that this matter is to be settled authoritatively for the entire Woman's Auxiliary, by the Assembly's Committee, Woman's Council or some other department or official of our organized work. To such mistaken friends the following statement will reply:

*In the plan of organization of the Woman's Auxiliary in the Presbyterian Church, U. S., the executive unit is the local Society, which alone under the authority of its session, has power to say, "We will do this."*

Every organization above the Society, even the Assembly's Committee, is purely advisory in nature and exercises no authority whatever, over any missionary body; hence it follows as a logical result, that each Local Society will decide this question independently, adopting and following whatever plan is deemed by its session to be best suited to the needs of that church.

Authority in this, as in all matters, comes entirely and only from the session. The great trend of the church in methods, however, is toward better system and more universal giving. This should certainly meet with the heartiest approbation and co-operation on the part of both session and societies.

The ideal "Every Member giving to every cause every Lord's Day" is beyond question the end for which we should strive. It will result eventually in more money and better rounded Christian character; but judgment and foresight must be exercised in order not to unsettle established and successful plans of work, until the new ones are thoroughly tried and perfected. The duplex envelope has produced most admirable results where instituted, and is gaining in favor steadily. Various plans are on trial for adjusting its use to meet the ideal of church-wide weekly giving without in any way interfering with the pledges undertaken by the Missionary Societies. While in the transitory stage between old and new methods, patience must be exercised and exceptions permitted. There is danger that our missionary treasures may be seriously depleted because of a shifting of responsibility and misunderstanding of methods.

The Society which has strained a point to meet its pledge under the tactful urging of its Treasurer, may, when its members give direct through the regular church Treasurer, fail to feel the former personal

responsibility for the pledge and thus fall short. It is of the highest importance that the Women's Societies know the amount given by their members for benevolences and where the offerings go directly through the regular church channels, the church Treasurer should be requested to furnish a statement to the Treasurer of the Women's Societies, showing the total contributions of the members of each organization. Failure to secure this information will make it impossible to know whether the women are increasing or decreasing their benevolent gifts. If the Society's Treasurer is careless in asking the Beneficence Treasurer for a monthly

report of the Society's offering, there will be no possibility of locating the responsibility for failure.

The following expression is from Dr Egbert W. Smith, Chairman of the Assembly's Committee on Woman's Work:

"The General Assembly's plan of systematic beneficence was not intended and should not be interpreted to prohibit a Society's contributing through its own Treasurer for approved church objects; it being understood, of course, that the Society Treasurer reports all such contributions to, or forwards them through the local church Treasurer."

## THE IDEAL MEMBER OF THE LOCAL SOCIETY

(By Mrs. J. Maclin Smith, President Roanoke Presbyterial. Paper read before Virginia Synodical, Lewisburg, October 3d.)

SHE prays. Then, you say, *all* are "ideal members,," for of course all who belong to a missionary society "pray." True; but there is praying and praying. and you mothers know the difference between praying for your neighbor and praying for *your child*. If you have ever been a timid president of your society, overwhelmed with a sense of your own weakness and inefficiency, you know how you learned to take that society up in your arms, and into your heart, and *pray* for it, *as for your child*. This is my meaning, when I say of my ideal member, that *she prays*.

2. She remembers the day and hour of meeting, and hedges that hour about with a something that no other engagement or demand can overleap. *It belongs to her Lord*.

3. She attends and is attentive. Except as providentially hindered, she is *always* present: and she refrains from conversation which is disturbing to her neighbors and distracting to her president.

4. She *informs* herself on matters missionary, and so is ready to interest others: for instance, by some item which may have otherwise been lost to those who do not read THE SURVEY.

5. She *solicits new members*. Looking

about for those who are not in the society, she cordially invites them to visit—and with tact, may induce them to join—the society. When her own pleasure is real and evident, it is not difficult to persuade others that it is good to be there.

6. She *encourages her president*. This I would especially emphasize. Unless you have been that timid president already referred to, you have no conception of the comfort and help to be had just from a warm pressure of the hand, in token of appreciation; or from a simple assurance that you enjoy the meetings; nor yet the deep joy when one says, "I want to thank you for your message to-day—you always give me some sweet thought to take home." So, I say of my ideal member that she *encourages her president*.

Now, take these characteristics in the order indicated, and you will find a simple acrostic which furnishes the theme for a glad song, when your society shall have been filled with members of this type.

SHE	{ Prays for her society.
	{ Remembers day and hour.
	{ Attends and is attentive.
	{ Informs herself.
	{ Solicits new members.
	{ Encourages her president.

## MAKE YEAR BOOKS INTERESTING AND ATTRACTIVE

**I**T IS not an easy matter to turn out a Year Book so fascinating and instructive that it is a constant pleasure to have it on your writing desk, a continual reminder of the purposes, accomplishments and future endeavors of your society. But many societies are issuing exceedingly attractive Year Books, and the society finds that they well repay all time and attention put on them.

An example worthy of emulation is the Year Book of the King's Daughters of the

First Presbyterian Church, St. Joseph, Mo. It not only has interesting programs and appropriate quotations, but shows pictures of their three members who have gone to the foreign field, and has the striking map reproduced below, vividly calling attention to the great need in the foreign field, and inviting others to consecrate themselves for service there. The average per capita gift of the King's Daughters last year was twenty-nine dollars.



## NOTES FROM THE FIELD

### KENTUCKY.

Kentucky is rapidly forging to the front rank of our Synodicals. Her five Presbyterials at their consecutive meetings in October, enthusiastically adopted the new plans of work and elected officers for the new departments.

The Synodical organization was perfected at Louisville, October 16th, and Miss Lucy McGowan, of Louisville, elected president. Miss McGowan is widely

known and loved for her splendid missionary work in the past, and will guide the new Synodical to great success during the coming months. This organization was especially fortunate in having as its guide during the formative period, Mrs. Mary D. Irvine, of Danville, president of Transylvania Presbyterial. Her untiring labor, consecrated perseverance and sound judgment, made the Synodical possible.

We expect great things of Kentucky Synodical.



"O the Old Time Religion is Good Enough  
For Me."

Two hundred childish voices echoed this refrain as we entered one of the two Sunday-schools for colored children which Dr. John Little and his gifted wife are conducting in Louisville.

Each school numbers over 200 pupils—bright, alert, interested children—studying the Bible and learning to live clean Christian lives.

Sewing and cooking classes are conducted and also a class in carpentering. A well-equipped play ground is in the rear.

Rev. W. H. Shepherd and wife have recently moved to Louisville to assist in this work.

#### ARKANSAS.

A called meeting of the Arkansas Synodical was held at Little Rock, November 1st, for the purpose of readjusting their Constitution, to include the work of the four Executive Committees and to elect secretaries to fill the new offices thus created. The perfected plan of work as outlined by the Superintendent of Woman's Auxiliary, was enthusiastically approved and a recommendation sent to the Presbyterials that they adopt these plans accordingly.

A request was sent to Washburn Presbytery asking that that body approve the organization of a Presbyterial in that Presbytery, and the Missionary Society of the Presbyterian Church at Fort Smith has consented to take the initiative in the matter of organization.

#### OKLAHOMA.

This Synod at its recent meeting unanimously adopted the following resolution:

*"Resolved, That it is the sense of the Synod of Oklahoma that in line with the Woman's Auxiliary of the General Assembly, we should have a woman's Synodical organization in this Synod; therefore this Synod hereby urges the various Presbyterial Unions within our bounds, in co-operation with Mrs. Winsborough, the As-*

*sembly's Superintendent, to effect a Synodical Union as soon as practicable."*

In accordance with this suggestion, a meeting was held at Oklahoma City, November 14th, when a Synodical was formed and permanent organization effected for Mangum Presbytery, which was given a temporary organization by its Presbytery in September. Thus Oklahoma joins her older sisters in systematized work.

The resolution passed by the Men's Conference at Montreat is as follows:

"It is the consensus of the judgment of this Conference that in the 'Every Member Canvass' every member should be approached for the weekly offering, which should be brought to the Sabbath service as an act of worship, and that any other funds raised by the Societies, Brotherhoods and other organizations, shall be supplementary and subject to their control."

These two quotations indicate that while the women are to be included in the "Every Member Canvass" and urged to exercise the privilege of weekly giving each Lord's Day, this is not intended to interfere with the accustomed giving through the Society. Thus is seen an example of the wisdom and necessity of making the foundation of our entire plan of organization for Woman's Work *sessional control*, and emphasizes the former answer, "Follow plan decided upon by your session."

Whatever plan may be adopted, the Treasurer of the Society will realize the importance of securing correct reports of what their Society has given. Societies should realize, as does the rest of the Church, that while some confusion and misunderstanding may arise in first instituting the new plan, it is the duty of each Society to cheerfully and willingly co-operate along the line worked out by its session. The object in view is the same which brought about the completion of the organization of our Woman's Work, viz.: a desire to engage *every member* in the work for *every cause* with *every energy*, that Christ's Kingdom may be advanced.

# PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at  
Texarkana, Ark.-Texas

PUBLISHING HOUSE:  
212-214 North Sixth St.  
Richmond, Va.

## RALLY DAY RESULTS

IT IS a source of gratification to the Executive Committee of Publication and Sabbath-schools that the number of schools observing Rally Day this year shows an increase of about twenty-five per cent., compared with last year, as indicated by returns received to date. Contributions for Sunday-School Extension at these exercises also promise an increase of twenty-five per cent. if the present comparative rate of returns holds out.

Not only this, but judging from advices received, the exercises were more to the point than ever before, and therefore, more interesting. There seems to be a growing missionary spirit in our Sunday-schools. This is manifested by their increasing gifts to support the work of Sunday-school Missions.

There could hardly be a happier development,—and how much room there is for growth! While the Committee now is able, through these gifts, to contribute to the support of sixteen Sunday-school missionaries, the force in the field might be multiplied many times, if the gifts were sufficiently increased. Many sections are calling for this service—sections that could be opened up and missions planted where people might be taught the word of God, by Sunday-school workers, if there was some man to put his whole time into the work of organizing such missions and getting them permanently established.

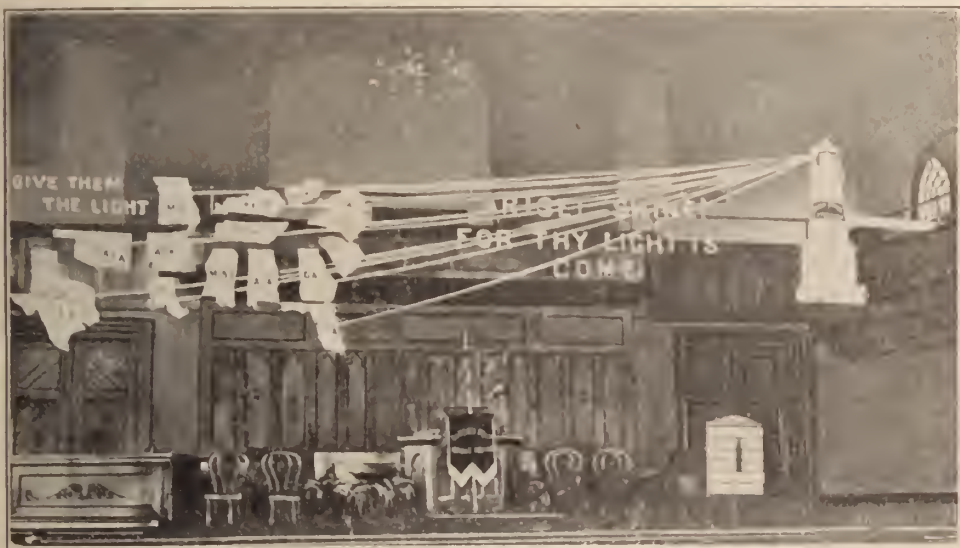
### USING THE EYE GATE.

Sunday-School Extension work through the Executive Committee was strikingly shown by one Sabbath-school in its Rally

Day decorations, a picture of which is here given.

As the idea might be profitably employed at very small expense by other Sunday-schools, or wherever the Extension theme is to be emphasized, a detailed description is not amiss.

The Rally Day motto was, "Arise. Shine, for thy Light is Come," and the program sent out from Richmond was saturated with Light—the light that "Shineth in Darkness." Therefore, a lighthouse was selected to represent the schools who support Sunday-School Extension through the Publication Committee. In the open space for the Lamp in the lighthouse was fastened an open Bible—opened at John 3: 16—and from that streamed tiny ribbons, representing the rays of light piercing to the remote, or spiritually destitute places of the Southern States. The ribbon "rays of light" ran out and attached to the maps, which were nothing more than tinted paper cut in the shapes of the States represented. These were supported by "invisible" or scenic wires—tiny hair wire which cannot be seen except within a few feet. The "maps" are attached to the wires at the back by little sticky tabs, gummed like postage stamps. The gummed paper or adhesive strips can be procured at the stationery stores. The cut out letters giving the mottoes also were attached to the scenic wires. The effect was to make the whole exhibit seem to mysteriously float in the air, without support, except the lighthouse, which was made of heavy cardboard, braced by wooden strips and fastened to the sides of the room.



Inexpensive Rally Day Decorations Demonstrating Sunday School Extension

On the maps were pasted picture groups of Mission Sunday-school children. These were cut from the pages of THE MISSIONARY SURVEY, and in most cases were typical groups in each section. For instance, on Oklahoma appeared pictures of Good-land school and Indian pupils; on Alabama, groups of the Missions for foreigners around Birmingham; on Kentucky was a picture of Dr. Guerrant with a mountain family grouped in front of a simple mountain home; on North Carolina, some more mountaineer groups; on Louisiana, a group of French children; on West Virginia, a group of miners' children gathered into a Sunday-school; on Mississippi a large Mission school deep in the saw mill district of that State, and so on.

It was said to be a record-breaking Rally Day in that school for both attendance and offering, the latter amounting to \$24.00, trebling the Rally Day offering of last year, and averaging about eighty cents per member.

Another notable Rally Day was that of the First Church of Newport News. More than one thousand people gathered in the spacious auditorium of that church and the assembling there of the different departments at the beginning of the service, marching in detachments from the

Sunday-school room like the sections of a great army, made an inspiring sight.

This school, under the leadership of Dr. E. T. Wellford, its devoted pastor (now Moderator of the Synod of Virginia), and Messrs. Crane and Grierson, Superintendents, is admirably graded. Its work, shown by examinations, promotions, etc., would compare with the efficiency of a well-conducted public school. To give a glimpse at its promotion system, for instance, there were thirty-one little tots of three years that day promoted from the Cradle Roll to the Beginners' Department. As these little ones ranged themselves in front of the Superintendent's desk to receive their certificates signifying their formal entrance into the main school, they presented a picture that would have stirred any heart, because it signalize the entry of little lives into active service for the Master, doubtless in many cases the beginning of large usefulness and the development of leaders in the kingdom of God.

Many promotions in all departments of this school and the exercises in connection therewith, showed faithful and efficient work on the part of faculty and pupils. It also demonstrated the fact that the most thorough work of all can be done by a well-graded Sunday-school.



## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA—CONGO MISSION. [22]

IBANCHE. 1897.

- \*Rev. and Mrs. J. McC. Sieg.
- Rev. and Mrs. A. L. Edmiston (c).
- Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

- \*Rev. W. M. Morrison.
- Rev. and Mrs. Motte Martin.
- Dr. and Mrs. L. J. Coppedge.
- \*Dr. and Mrs. J. G. Pritchard.
- Rev. and Mrs. L. A. DeYampert (c).
- Miss Maria Fearing (c).
- Rev. Robt. D. Bedinger.
- Rev. and Mrs. C. L. Crane.
- Mr. T. J. Arnold.

MUTOTO (New African Station).  
Rev. and Mrs. Geo. T. McKee.

## E. BRAZIL MISSION. [14]

LAVRAS. 1893.

- Rev. and Mrs. S. R. Gammon.
- Miss Charlotte Kemper.
- Miss Ruth See.
- Mr. and Mrs. A. F. Shaw.
- Mrs. D. G. Armstrong.
- \*Rev. H. S. Allyn, M. D.
- \*Mrs. H. S. Allyn.

- Mr. and Mrs. C. C. Knight.
- \*Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

## W. BRAZIL MISSION. [11]

ITU. 1909.

- Rev. and Mrs. R. D. Daffn.
- BRAGANCA. 1869.
- Rev. and Mrs. Gaston Boyle.

BRAGANCA. 1907.

- \*Mrs. F. V. Rodrigues.
- Fredericksburg, Va.
- \*Rev. and Mrs. J. R. Smith.

SAO PAULO.

- Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

- Rev. and Mrs. Alva Hardie.

## N. BRAZIL MISSION. [11]

FORTALEZA. 1882.

- \*Mrs. R. P. Build.
- Fredericksburg, Va.

GRANHUNS. 1895.

- Rev. and Mrs. G. E. Henderlite.
- Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

- Miss Eliza M. Reed.
- Miss Margaret Douglas.

CANHOTINHO.

- Dr. G. W. Butler.
- Mrs. G. W. Butler.

NATAL.

- Rev. and Mrs. W. C. Porter.

## MID-CHINA MISSION. [74]

TUNGHIANG. 1904.

- \*Rev. and Mrs. J. Y. McGinnis.
- Rev. and Mrs. H. Maxey Smith.
- Miss R. Ellmore Lynch.
- Miss Kittle McMullen.

HANGCHOW. 1867.

- Rev. and Mrs. J. L. Stuart, Sr.
- \*Rev. G. W. Painter, Pulaaki, Va.
- Miss E. B. French.
- Miss Emma Boardman.
- Miss Mary S. Mathews.
- Rev. and Mrs. George Hudson.
- Miss Venie J. Lee, M. D.
- Rev. and Mrs. Warren H. Stuart.
- Miss Annie K. V. Wilson.

Miss Rebecca E. Wilson.

Rev. and Mrs. R. J. McMullen.

SHANGHAI.

- Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

- \*Rev. and Mrs. W. H. Hudson.
- Dr. and Mrs. W. H. Venable.
- Rev. and Mrs. J. M. Blain.
- Miss Ellabeth Talbot.
- \*Mr. and Mrs. H. B. Vanvalkenburgh.
- Rev. and Mrs. Lowry Davis.
- Miss Irene Hawkins.
- \*Miss M. D. Roe.
- Miss Mildred Watkins.
- Dr. and Mrs. A. C. Hutcheson.
- Miss Ellabeth Corlier.

KIANGYIN. 1895.

- \*Rev. and Mrs. L. I. Moffett.
- Rev. and Mrs. Lacy L. Little.
- \*Dr. and Mrs. Geo. C. Worth.
- Mr. and Mrs. Andrew Allison.
- Miss Rida Jourolman.
- Mrs. Anna McG. Skyes.
- Miss Ida M. Albaugh.
- Miss Carrie L. Moffett.

NANKING.

- Rev. and Mrs. J. L. Stuart, Jr.
- Dr. and Mrs. R. T. Shields.
- Rev. and Mrs. P. F. Price.
- Rev. C. H. Smith.

SOOCHOW. 1872.

- Mrs. H. C. DuBose.
- Rev. J. W. Davis.
- Dr. and Mrs. J. R. Wilkinson.
- Dr. and Mrs. J. P. Mooney.
- Miss S. E. Fleming.
- \*Miss Addie M. Sloan.
- \*Miss Gertrude Sloan.
- \*Mrs. M. P. McCormick.
- Rev. and Mrs. P. C. DuBose.
- Rev. R. A. Haden.
- \*Mrs. R. A. Haden.
- Miss Lillian C. Wells.

## NORTH KIANGSU MISSION. [61]

CHINKIANG. 1883.

- Rev. and Mrs. A. Sydenstricker.
- \*Rev. and Mrs. J. W. Paxton.
- \*Rev. and Mrs. D. W. Richardson.
- Rev. and Mrs. J. C. Crenshaw.
- Rev. and Mrs. O. V. Armstrong.

TAICHOW. 1908.

- Rev. C. N. Caldwell.
- \*Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

- Rev. Mark B. Grier.
- Mrs. Mark B. Grier, M. D.
- \*Dr. and Mrs. A. A. McFayden.
- \*Rev. and Mrs. Thomas B. Grafton.
- Rev. and Mrs. Geo. P. Stevens.
- Rev. F. A. Brown.
- Miss Charlotte Thompson.

HIWAIANFU. 1904.

- Rev. and Mrs. H. M. Woods.
- Miss Josephine Woods.
- Rev. O. F. Yates.
- Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

- Rev. and Mrs. H. W. White.
- Rev. and Mrs. C. F. Hancock.
- \*Dr. R. M. Stephenson.
- Miss Esther H. Morton.

SUCHIEN. 1893.

- Dr. and Mrs. J. W. Bradley.
- Rev. B. C. Patterson.

- Mrs. B. C. Patterson, M. D.
- Rev. and Mrs. W. F. Jnnkin
- Mr. H. W. McCutchan.
- Miss Mada McCutchan.
- Miss M. M. Johnston.
- Miss B. McRobert.

TSING-KIANG-FU. 1887.

- Rev. and Mrs. J. R. Graham, Jr.
- Dr. and Mrs. James B. Woods.
- Rev. and Mrs. A. A. Talbot.
- Miss Jessie D. Hall.
- Miss Ellen Baskervill.
- Miss Sallie M. Lacy.
- Miss Nellie Sprunt.
- Rev. Lyle M. Moffett.

HAICHOW. 1908.

- Rev. and Mrs. J. W. Vinson.
- L. S. Morgan, M. D.
- Mrs. L. S. Morgan, M. D.
- Rev. and Mrs. A. D. Rice.

## CUBA MISSION. [16]

CARDENAS. 1899.

- \*Rev. and Mrs. R. L. Wharton.
- Mr. and Mrs. E. R. Sims.
- \*Miss M. E. Craig.
- Miss Eloise Wardlaw.

CAIBARIEN. 1891.

- Mrs. J. G. Hall.
- Miss Edith M. Houston.
- \*Rev. and Mrs. F. H. Wardlaw

SEMEDIOS. 1902.

- \*Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

- \*Miss Janet H. Houston.
- Rev. and Mrs. R. F. Beaty.
- Miss Mary I. Alexander.

## JAPAN MISSION. [39]

KOBE. 1890.

- Rev. and Mrs. S. P. Fulton.
- Rev. and Mrs. H. W. Myers.
- Rev. and Mrs. W. McS. Buchanan

KOCHI. 1885.

- Rev. and Mrs. W. B. McIlwaine
- Rev. and Mrs. H. H. Munroe.
- Miss Estelle Lumpkin.
- Miss Annie H. Dowd.
- Miss Sala Evans.
- \*Miss C. E. Stirling.
- Santa Monica, Cal.

NAGOYA. 1867.

- Rev. and Mrs. W. C. Buchanan
- \*Mrs. Louise R. Price.
- Miss Charlotte Thompson.
- Miss Lella G. Kirtland.
- \*Rev. and Mrs. R. E. McAlpine

SUSAKI. 1898.

- \*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

- \*Rev. and Mrs. S. M. Erickson
- Rev. and Mrs. A. P. Hassell
- Miss M. J. Atkinson.

TOKUSHIMA. 1889.

- Rev. and Mrs. C. A. Logan.
- Miss Lillian W. Curod.
- Rev. and Mrs. H. C. Ostrom.

TOYOHASHI. 1902.

- Rev. and Mrs. C. K. Cummins

OKAZAKI. 1912.

- Miss Florence Patton.
- Miss Annie V. Patton.

## MISSIONARIES—Continued.

## KOREA MISSION.

[65]

\*Mrs. C. C. Owen.

Rev. and Mrs. L. T. Newland.

Rev. and Mrs. J. F. Preston.

Miss Ella Graham.

Dr. and Mrs. R. M. Wilson.

Miss Anna McQueen.

Miss Meta L. Biggar.

Rev. and Mrs. R. T. Colt.

Rev. and Mrs. J. V. N. Talmage

Rev. and Mrs. Robert Knox.

Mr. and Mrs. M. L. Swinehart.

Mr. William P. Parker.

MOKPO. 1898.

Rev. and \*Mrs. H. D. McCallie.

\*Miss Jean Foraythe.

\*W. H. Foraythe.

Louisville, Ky.

Miss Julia Martin.

\*Rev. and Mrs. W. B. Harrison.

Rev. and Mrs. J. S. Nisbet.

Dr. and Mrs. M. C. Harding.

Miss Ada McMurphy.

Miss Elese J. Shepping.

MEXICO MISSION.

LINARES. 1887.

Rev. and Mrs. H. L. Ross.

Mrs. A. T. Graybill.

MATAMOROS. 1874.

Miss Alice J. McClelland.

SAN BONITA, TEXAS.

Miss Anne E. Dysart.

BROWNSVILLE, TEXAS.

Rev. and Mrs. W. A. Rosa.

MONTEMORELOS. 1884.

Mr. and Mrs. R. C. Morrow

C. VICTORIA. 1880.

Miss E. V. Lee.

TULA. 1912.

Rev. and Mrs. J. O. Shelby

Missions, 10.

Occupied Stations, 53.

Missionaries, 325.

[12] \*On furlough, or in United States.  
Dates opposite names of stations in-  
dicate year stations were opened.  
For postoffice address, etc., see below

## STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche and Lnebo—"Lnebo, Congo Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tungliang—"Care Southern Presbyterian Mission, Tungliang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsunchon-fu—"Care Southern Presbyterian Mission, Hanchou-fu, via Chinkiang, China." For Hwalanfu—"Care Southern Presbyterian Mission, Hwalanfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hanchow—"Care Southern Presbyterian Mission, Hanchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calharen—"Calharen, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Snsaki—"Snsaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sannki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Knsan—"Knsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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Freight sent to members of the North Kiangsu Mission must be sent care of Foochow & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to Interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.

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"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

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The Boy Problem—Forbush, .....	1.00	Year Book of Prayer for 1912 (Home Missions and other home causes), .....	.10
The Teaching Problem—J. W. Ax-tell, .....	.50	The Sunday-School Calendar for 1912 (Lesson titles and golden texts), .....	.10
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Special Teachers' Bible—All the latest helps, .....	1.00	Grandma Bright's Home Mission Stories, .....	.15
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		Touring in the Gleam—John Mer- vin Hull; paper, .....	.25

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